

LUCIAN

WITH AN ENGLISH TRANSLATION BY
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IN EIGHT VOLUMES

III



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CONTENTS

	PAGE
THE DEAD COME TO IIFL, OR THE FISHERMAN	1
THL DOLLL INDICTMENT, OP TRIALS BY JURY	83
ON SACRIFICALS	153
THE IGNORANT BOOK COLLECTOR	173
THE DREAM, OR LUCIAN'S CAPEEP	213
THE PARASITE, PARASITIC AND ALI	230
THE LOVER OF HIS OR THL DOUBTIE	319
THE JUDGEMENT OF THE GODDESSES	383
ON STAINED POSTS IN GREAT HOUSES	411
INDEX	483

THE WORKS OF LUCIAN

THE DEAD COME TO LIFE, OR THE FISHERMAN

This is Lucian's reply to the storm of angry protest which he had evoked from the schoolmen with his *Philosophies for Sale* (II 450 ff), wherein, to their mind he had unwarrantably and outrageously ridiculed the ancient philosophers and their doctrines.

The scene is in Athens. The dead who have come to life are the ancient philosophers, bent upon wreaking vengeance on Frankness, which is Lucian's alias here.

Eventually conceded a formal trial before Philosophy, he is acquitted on the plea that his ridicule had not been aimed at the ancient worthies but at their unworthy successors of his own time. As these impostors cannot be induced to stand trial, Frankness is empowered to go about and brand them, so that people can tell them from the genuine philosophers. Before departing on his mission, he fishes up, with a bait of figs and gold, typical representatives of the chief schools for the inspection of their founders.

Lucian's plea is specious, for in *Philosophies for Sale* he had certainly shown scant regard for those whom he now professes to hold in such high esteem. But it is not meant to be taken seriously, it is put forward with a wink at the audience for the sake of turning the tables on his critics. His new found deference, moreover is well seasoned with irony, and quite offset by the pose of urbane and patronizing superiority which he assumes in feigned unconsciousness. The piece is almost all *pensiflage*, and maddeningly unanswerable for that reason.

The dialogue is strikingly like an Aristophanic comedy in its construction, especially in the fact that it has a clearly marked second part somewhat loosely attached to the first, which develops a series of incidents after the plot has been worked out. Because of this similarity, and for many other reasons too, none of Lucian's writings better serves to introduce and illustrate the *Double Indictment*, which follows it.

ΑΝΑΒΙΟΥΝΤΕΣ Η ΑΛΙΕΤΣ¹

ΣΩΚΡΑΤΗΣ

1 Βάλλε βάλλε τὸν κατάρατον ἀφθόνοις τοῖς λίθοις ἐπίβαλλε τῶν βωλῶν προσεπίβαλλε καὶ τῶν ὁστράκων παῖε τοῖς ξύλοις τὸν ἀλιτήριον ὄρα μὴ διαφύγη καὶ σὺ βάλλε, ὦ Πλάτων καὶ σύ, ὦ Χρύσιππε, καὶ σὺ δέ, καὶ πάντες ἄμα² συνασπίσωμεν ἐπ' αὐτόν,

ώς πήρη πήρηφιν ἀρήγη, βάκτρα δὲ βάκτροις,
κοινὸς γὰρ πολέμιος, καὶ οὐκ ἔστιν ἡμῶν ὄντινα
οὐχ ὕβρικε σὺ δέ, ὦ Διόγενες, εἴ ποτε καὶ
ἄλλοτε, χρῶ τῷ ξύλῳ μηδὲ ἀνήτε διδότω τὴν
ἀξίαν βλάσφημος ὡν τί τοῦτο, κεκμηκατε, ὖ
Ἐπίκουρε καὶ Ἀρίστιππε, καὶ μὴν οὐκ εχρῆν

ἀνέρες ἔστε, σοφοί, μνήσασθε δὲ θούριδος ὀργῆς

2 Ἀριστότελες, ἐπισπουδασον ἔτι θᾶττον³ εὐ
ἔχει ἑαλωκεν τὸ θηρίον εἰλήφαμέν σε, ὖ μιαρέ
εἴση γοῦν αὐτίκα ούστινας ἡμᾶς ὄντας ἐκακηγό-

MSS available in photograph G, UPN

¹ ΑΝΑΒΙΟΥΝΤΕΣ Η ΑΛΙΕΤΣ γ (ind Thomas Magister)
ΑΛΙΕΤΣ Η ΑΝΑΒΙΟΥΝΤΕΣ β

² Punctuation A M H καὶ σὺ δὲ καὶ πάντες ἄμα συν γ, καὶ
σὺ δέ πάντες ἄμα συν β, edd

Punctuation K Schwartz επισπούδασον ἔτι θᾶττον MSS

THE DEAD COME TO LIFE, OR THE FISHERMAN

SOCRATES

PELT, pelt the scoundrel with plenty of stones !
Heap him with clods ! Pile him up with broken
dishes, too ! Beat the blackguard with your sticks !
Look out he doesn't get away ! Throw, Plato, you
too, Chrysippus, you too, everybody at once ! Let's
charge him together !

"Let wallet to wallet give succour, and cudgel to
cudgel,¹

for he is our joint enemy, and there is not a man
of us whom he has not outraged. Diogenes, ply
your stick, if ever you did before, let none of you
weaken, let him pay the penalty for his ribaldry.
What is this ? Have you given out, Epicurus and
Aristippus ? Come, that is too bad !

"Show yourselves men, ye sages, and call up the
fury of battle,²

Aristotle, make haste ! Still faster ! That's well, the
game is bagged. We have you, villain ! you shall
soon find out what sort of men you have been

¹ *Iliad* 2, 363

κρῖν' ἄνδρας κατα φῦλα, κατα φρήτρας, Ἀγάμεμνον,
ως φρήτρη φρήτρηφιν αρήγη, φῦλα δε φύλοις

Iliad 6, 112, Homer has "friends," not "sages"

THE WORKS OF LUCIAN

ρεις τῷ τρόπῳ δέ τις αὐτὸν καὶ μετέλθη,
ποικίλον γάρ τινα θάνατον ἐπινοώμεν κατ' αὐτοῦ
πᾶσιν ἡμῖν ἔξαρκέσαι δυνάμενον καθ' ἑκαστον
γοῦν ἐπτάκις δίκαιος ἐστιν απολωλέναι

ΦΙΛΟΣΟΦΟΣ

Ἐμοὶ μὲν ἀνασκολοπισθῆναι δοκεῖ αὐτόν

ΑΛΛΟΣ

Νὴ Δία, μαστιγωθέντα γε πρότερον

ΑΛΛΟΣ

Πολὺ πρότερον τοὺς ὄφθαλμοὺς ἐκκεκολάφθω

ΑΛΛΟΣ

Τὴν γλῶτταν αὐτὴν ἔτι πολὺ πρότερον ἀπο-
τετμήσθω

ΣΩΚΡΑΤΗΣ

Σοὶ δὲ τί, Ἐμπεδόκλεις, δοκεῖ,

ΕΜΠΕΔΟΚΛΗΣ

Εἰς τοὺς κρατῆρας ἐμπεσεῖν αὐτόν, ώς μάθη μὴ
λοιδορεῖσθαι τοῖς κρείττοσιν

ΠΛΑΤΩΝ

Καὶ μὴν ἄριστον ἦν καθάπερ τινὰ Πενθέα ἡ
Ὀρφέα

λακιστὸν ἐν πέτραισιν εὑρέσθαι μόρον,
ἴνα ἀν καὶ τὸ μέρος αὐτοῦ ἑκαστος ἔχων ἀπηλ-
λάττετο

ΠΑΡΡΗΣΙΑΔΗΣ

3 Μηδαμῶς ἀλλὰ πρὸς Τικεσίου φείσασθέ μου

THE DEAD COME TO LIFE

insulting But how *are* we to punish him, to be sure? Let us invent a complex death for him, such as to satisfy us all, in fact he deserves to die seven times over for each of us

I HII OSOPHFR

I suggest he be crucified

ANOTHER

Yes, by Heaven, but flogged beforehand

ANOTHER

Let him have his eyes put out long beforehand

ANOTHER

Let him have that tongue of his cut off, even longer beforehand

SOCRATES

And you, Empedocles—what do you suggest?

FMPFDOLCS

That he be thrown into my crater,¹ so that he may learn not to abuse his betters

PLATO

Indeed, the best suggestion would have been for him, like another Pentheus or Orpheus,

“To find among the crags a given doom,²
so that each of us might have gone off with a scrap
of him

FRANKNFSS

No, no! In the name of Him who hears the suppliant,³ spare me!

¹ Aetna, into which Empedocles is said to have leapt

² Both Pentheus and Orpheus were torn to pieces by Maenads The verse is from a lost tragedy (Nauck, *Tr Gr Fragm* p 895) ³ Zeus

THE WORKS OF LUCIAN

ΠΛΑΤΩΝ

'Αραρεν οὐκ ἀν ἀφεθείης ἔτι ορᾶς δε δὴ καὶ τὸν "Ομηρον ἀ φησιν,

ως οὐκ ἔστι λέουσι καὶ ανδράσιν ὄρκια πιστα

ΠΑΡΡΗΣΙΑΔΗΣ

Καὶ μὴν καθ 'Ομηρον υμᾶς καὶ αὐτὸς ἵκετεύσω αἰδέσεσθε γὰρ ἵσως τὰ ἔπη καὶ οὐ παρόψεσθε ραψῳδήσαντά με

ξωγρεῖτ' οὐ κακὸν ἄνδρα καὶ ἄξια δέχθε ἄποινα,
χαλκον τε χρυσόν τε, τὰ δὴ φιλέουσι σοφοί περ

ΠΛΑΤΩΝ

'Αλλ' οὐδὲ ημεῖς απορήσομεν πρὸς σὲ 'Ομηρικῆς ἀντιλογίας ἀκουε γοῦν

μὴ δὴ μοι φύξιν γε, κακηγόρε, βάλλεο θυμῷ
χρυσόν περ λέξας, ἐπεὶ ἵκεο χεῖρας ἐς αμάς

ΠΑΡΡΗΣΙΑΔΗΣ

Οἵμοι τῶν κακῶν ὁ μὲν "Ομηρος ἡμῶν ἄπρακτος, ἡ μεγίστη ἐλπίς ἐπὶ τὸν Εὔριπίδην δὴ μοι καταφευκτέον τάχα γὰρ ἀν ἐκεῖνος σώσειέ με

μὴ κτεῖνε τὸν ἱκέτην γὰρ οὐ θέμις κτανεῖν

ΠΛΑΤΩΝ

Τί δέ, οὐχὶ κάκεῖνα Εὔριπίδου ἐστίν,

οὐ δεινὰ πάσχειν δεινὰ τοὺς εἰργασμένους,

THE DEAD COME TO LIFE

PLATO

You doom is sealed you cannot be let go now
You know, of course, what Homer says

"Since between lions and men there exist no bonds
of alliance "¹

FRANKNESS

Indeed, I myself will quote Homer in begging you
for mercy Perhaps you will revere his verses and
will not ignore me when I have recited them

Give me, for I am no churl, and receive what is
fitting in ransom,

Copper and gold, that in truth are desirable even
to sages "

PLATO

But we ourselves shall not be at a loss for a
Homer's reply to you , listen to this, for instance

"I think not now in your heat of escape, you
speaker of slander,

Even by talking of gold, once into our hands you
have fallen '³

FRANKNESS

Oh, what wretched luck ! Homer, in whom I had
my greatest hope, is useless to me I suppose I
must take refuge with Euripides , perhaps he might
save me

"Slay not ! The suppliant thou shalt not slay "⁴

PLATO

Ah, but is not this by Euripides, too ?

"No harm for them that wrought to suffer harm "⁵

¹ *Iliad* 22, 262 "A cento , *Iliad* 6, 46, 48 20, 65

³ *Iliad* 10, 447-8, with alterations

⁴ Nauck, p 603 Cf *Ion* 1553 ⁵ *Orestes* 413

THE WORKS OF LUCIAN

ΠΑΡΡΗΣΙΑΔΗΣ

Νῦν οὖν ἔκατι ρήμάτων κτενεῖτέ¹ με,

ΠΛΑΤΩΝ

Νὴ Δία φησὶ γοῦν ἐκεῖνος αὐτός,
ἀχαλίνων στομάτων
ἀνόμου τ' ἀφροσύνας
τὸ τέλος δυστυχία

ΠΑΡΡΗΣΙΑΔΗΣ

‡ Οὐκοῦν ἐπεὶ δέδοκται πάντως ἀποκτιννύναι
καὶ οὐδεμία μηχανὴ τὸ διαφυγεῖν με, φέρε τοῦτο
γοῦν εἴπατέ μοι, τίνες ὄντες ἢ τί πεπονθότες
ἀνήκεστον τρὸς ἡμῶν ἀμείλικτα ὅργιζεσθε καὶ
ἐπὶ θανάτῳ συνειλήφατε,

ΠΛΑΤΩΝ

"Ατινα μὲν είργασαι ἡμᾶς τὰ δεινά, σεαυτὸν
ἔρωτα, ὦ κάκιστε, καὶ τοὺς καλοὺς ἐκείνους σου
λόγους ἐν οἷς φιλοσοφίαν τε αὐτὴν κακῶς ἡγό-
ρενες καὶ εἰς ἡμᾶς ὑβριζες, ώσπερ ἐξ ἀγορᾶς
ἀποκηρύττων σοφοὺς ἄνδρας, καὶ τὸ μέγιστον,
ἔλευθέρους ἐφ' οἷς ἀγανακτήσαντες ἀνεληλύθα-
μεν ἐπὶ σὲ παραιτησάμενοι πρὸς ὀλίγον τὸν
Ἀιδωνέα, Χρύσιππος οὗτοσὶ καὶ Ἐπίκουρος καὶ
ὁ Πλάτων ἐγὼ καὶ Ἀριστοτέλης ἐκεῖνος καὶ ὁ
σιωπῶν οὗτος Πυθαγόρας καὶ Διογένης καὶ
ἄπαντες ὅπόσους διέσυρες ἐν τοῖς λόγοις

ΠΑΡΡΗΣΙΑΔΗΣ

5 'Ανέπιενσα οὐ γὰρ ἀποκτενεῖτέ με, ἣν μάθητε
όποιος ἐγὼ περὶ ὑμᾶς ἐγενόμην ὥστε ἀπορρί-
ψατε τοὺς λίθους, μᾶλλον δὲ φυλάττετε χρή-
σεσθε γὰρ αὐτοῖς κατὰ τῶν ἀξίων

¹ κτενεῖτε Σιγυετ, κτείνετέ βγ

THE DEAD COME TO LIFE

FRANKNESS

"Then will ye slay me now, because of words" ¹

PLATO

Yes, by Heaven! Anyhow, he himself says

"Of mouths that are curbless
And fools that are lawless
The end is mischance" ²

FRANKNESS

Well, then, as you are absolutely determined to kill me and there is no possibility of my escaping, do tell me at least who you are and what irreparable injuries you have received from me that you are irreconcilably angry and have seized me for execution

PLATO

What dreadful wrongs you have done us you may ask yourself, you rascal, and those precious dialogues of yours in which you not only spoke abusively of Philosophy herself, but insulted us by advertising for sale, as if in a slave market, men who are learned, and what is more, free born. Indignant at this, we requested a brief leave of absence from Pluto and have come up to get you—Chrysippus here, Epicurus, Plato (myself), Aristotle over there, Pythagoras here, who says nothing, Diogenes, and everyone that you vilified in your dialogues

FRANKNESS

I breathe again, for you will not put me to death if you understand how I have acted as regards you. So throw away your stones, or better, keep them. You will make use of them against those who deserve them ³

¹ Euripides' *Nauck*, p 663 ~ *Bacchae* 386 ff

³ It is curious that this suggestion, though emphasized by being repeated (§ 11), is not worked out

THE WORKS OF LUCIAN

ΠΛΑΤΩΝ

Ληρεῖν σὲ δὲ χρὴ τήμερον ἀπολωλέναι, καὶ
ιῆδη γε

λαινον ἔσσο χιτῶνα κακῶν ἔνεχ' ὄσσα ἑοργας

ΠΑΡΡΗΣΙΑΔΗΣ

Καὶ μήν, ω ἀριστοι, δὸν ἐχρῆν μόνον ἐξ ἀπάντων ἐπαινεῖν οἰκεῖόν τε ὑμῖν ὄντα καὶ εύνουν καὶ ὁμοιγνωμονα καί, εἰ μὴ φορτικὸν εἰπεῖν, κηδεμόνα τῶν ἐπιτηδευμάτων εὐ ἵστε ἀποκτενοῦντες, ἷν ἐμὲ ἀποκτείνητε τοσαῦτα ὑπὲρ ὑμῶν πεπονηκότα ὄρατε οὖν μὴ κατὰ τοὺς πολλοὺς¹ τῶν οὐν φιλοσόφων αὐτοὶ² ποιεῦτε, ἀχάριστοι καὶ ὄργιλοι καὶ ἀγνωμονες φαινόμενοι πρὸς ἄνδρα εὐεργέτην

ΠΛΑΤΩΝ

Ω τῆς ἀναισχυντίας καὶ χάριν σοι τῆς κακηγορίας προσοφείλομεν, ούτως ἀνδραπόδοις ὡς ἀληθῶς³ οἵει διαλέγεσθαι, ἡ καὶ εὐεργεσίαν καταλογιῇ πρὸς ἡμᾶς ἐπὶ τῇ τοσαύτῃ ύβρει καὶ παροινίᾳ τῶν λογων,

ΠΑΡΡΗΣΙΑΔΗΣ

6 Ποῦ γὰρ ἔγω ὑμᾶς ἡ πότε ύβρικα, δὸς ἀεὶ φιλοσοφίαν τε θαυμάζων διατετέλεκα καὶ ὑμᾶς αὐτοὺς ὑπερεπαινῶν καὶ τοῖς λόγοις οἷς καταλεοίπατε ομιλῶν, αὐτὰ γοῦν ἀ φημι ταῦτα, πόθεν ἄλλοθεν ἡ παρ' ὑμῶν λαβὼν καὶ κατὰ τὴν μέλιτταν ἀπανθισάμενος ἐπιδείκνυμαι τοῖς ἀνθρώποις, οἱ δὲ ἐπαινοῦσι καὶ γνωρίζουσιν ἔκασ-

¹ κατα τοὺς πολλοὺς γN not in BU

² αὐτοὶ Cobet αὐτὸ MSS

³ οὐτως ανδραπόδοις (sicine cum servis — ?) ως αληθῶς K Schwaite, οὐτως ανδραπόδοις αληθῶς γ, οὐτως ως ανδραπόδοις αληθᾶς β, edd since Jacobitz

THE DEAD COME TO LIFE

PLATO

Nonsense you must die to day Yes, forthwith
“ Don your tunic of stone on account of the wrongs
you have done us ! ”¹

FRANKNESS

Truly, gentlemen, you will put to death, you may depend upon it, the one man in the world whom you ought to commend as your friend, well-wisher, comrade in thought, and, if it be not in bad taste to say so, the defender of your teachings, if you put me to death after I have laboured so earnestly in your behalf Take cue, then, that you yourselves are not acting like most of our present day philosophers by showing yourselves ungrateful and hasty and considerate toward a benefactor

PLATO

O what impudence ! So we really owe you gratitude for your abuse, into the bargain ? Are you so convinced that you are truly talking to slaves ? Will you actually set yourself down as our benefactor, on top of all your insolent and intemperate language ?

FRANKNESS

Where, pray, and when have I insulted you ? I have always consistently admired philosophy and extolled you and lived on intimate terms with the writings that you have left behind These very phrases that I utter—where else but from you did I get them ? Culling them like a bee, I make my show with them before men, who applaud and recognize where and

¹ *Iliad* 3, 57

THE WORKS OF LUCIAN

τον τὸ ἄνθος ὁθεν καὶ παρ' ὅτου καὶ ὥπως ἀνελεξάμην, καὶ λόγῳ μὲν ἐμὲ ζηλοῦσι τῆς ἀνθολογίας, τὸ δὲ αληθὲς ὑμᾶς καὶ τὸν λειμῶνα τὸν υμέτερον, οἱ τοιαῦτα ἔξηνθήκατε ποικίλα καὶ πολυειδῆ τὰς βαφάς, εἰ τις ἀναλέξασθαι τε αὐτὰ ἐπίσταιτο καὶ ἀναπλέξαι καὶ ἀρμόσαι, ως μὴ ἀπάδειν θάτερον θατέρου ἔσθ' ὄστις οὖν ταῦτα εὑ πεπονθὼς παρ' ὑμῶν κακῶς ἀν εἰπεῖν ἐπιχειρήσειεν εὐεργέτας ἄνδρας, ἀφ' ὧν εἶναι τις ἔδοξεν, ἐκτὸς εἰ μὴ κατὰ τὸν Θάμυριν ἢ τὸν Εὔρυτον εἴη τὴν φύσιν, ως ταῖς Μούσαις ἀντάδειν, παρ' ὧν εἴληφε τὴν ὡδήν, ἢ τῷ Ἀπόλλωνι ἐριδαίνειν ἐναντία τοξεύων, καὶ ταῦτα δοτῆρι ούτι τῆς τοξικῆς

ΠΛΑΤΩΝ

7 Τοῦτο μέν, ω γενναῖε, κατὰ τοὺς ρήτορας εἴρηται σοι ἐναντιώτατον δὲ οὖν¹ ἐστι τῷ πράγματι καὶ χαλεπωτέραν σου ἐπιδείκνυσι τὴν τόλμαν, εἰ γε τῇ ἀδικίᾳ καὶ ἀχαριστίᾳ πρόσεστιν, δις παρ' ἡμῶν τὰ τοξεύματα, ως φήσ, λαβὼν καθ' ἡμῶν ἐτόξευες, ἔνα τοῦτον ὑποθέμενος τὸν σκοπόν, ἀπαντας ἡμᾶς ἀγορεύειν κακῶς τοιαῦτα παρὰ σοῦ ἀπειλήφαμεν ἀνθ' ὧν σοι τὸν λειμῶνα ἐκεῖνον ἀναπετάσαντες οὐκ ἐκωλύομεν δρέπεσθαι καὶ τὸ προκόλπιον ἐμπλησάμενον ἀπελθεῖν ὃστε διά γε τοῦτο μάλιστα δίκαιος ἀν εἴης ἀποθανεῖν

ΠΑΡΡΗΣΙΑΔΗΣ

8 Ὁράτε πρὸς ὄργην ἀκούετε καὶ οὐδὲν τῶν δικαιων προσίεσθε καίτοι οὐκ ἀν φήθην ποτὲ ως ὄργη Πλάτωνος ἢ Χρυσίππου ἢ Ἀριστοτέλους ἢ τῶν ἄλλων ὑμῶν καθίκοιτο ἄν, ἀλλά μοι

¹ δ' οὖν Fritzsche γοῦν MSS

THE DEAD COME TO LIFE

from whom and how I gathered each flower, and although ostensibly it is I whom they admire for the bouquet, as a matter of fact it is you and your garden, because you have put forth such blossoms, so gay and varied in their hues—if one but knows how to select and interweave and combine them so that they will not be out of harmony with one another! Would any man, after receiving this kindly treatment at your hands, attempt to speak ill of benefactors to whom he owes his reputation? Not unless he be like Thamyris or Eurytus in his nature, so as to raise his voice against the Muses from whom he had the gift of song, or to match himself against Apollo in archery—and he the giver of the bow!

PLATO

That speech of yours is good rhetoric, my fine fellow, but it is directly against your case and only makes your presumption appear more staggering, since ingratuity is now added to injustice. For you got your shafts from us, as you admit, and then turned them against us, making it your only aim to speak ill of us all. That is the way you have paid us for opening that garden to you and not forbidding you to pick flowers and go away with your arms full. For that reason, then, above all else, you deserve to die.

FRANKNESS

See! You give me an angry hearing, and you reject every just plea! Yet I should never have supposed that anger could affect Plato or Chrysippus or Aristotle or the rest of you, it seemed to me that

THE WORKS OF LUCIAN

ἐδοκεῖτε μόνοι δὴ πόρρω εἶναι τοῦ τοιούτου πλὴν ἄλλὰ μὴ ἀκριτόν γε, ὡς θαυμάσιοι, μηδὲ πρὸ δίκης ἀποκτείνητέ με ὑμέτερον γοῦν καὶ τοῦτο ἦν, μὴ βίᾳ μηδὲ κατὰ τὸ ἵσχυροτερον πολιτευεσθαι, δίκη δὲ τὰ διαφορα λύεσθαι διδόντας λόγον καὶ δεχομένους ἐν τῷ μέρει ώστε δικαστὴν ἐλόμενοι κατηγορήσατε μὲν υμεῖς ἡ ἀμά πάντες ἡ ὄντινα ἀν χειροτονήσητε ὑπὲρ ἀπάντων, ἔγὼ δὲ ἀπολογήσομαι πρὸς τὰ ἐγκλήματα κατὰ ἦν μέν τι ἀδικῶν φαίνωμαι καὶ τοῦτο περὶ ἐμοῦ γνῷ τὸ δικαστήριον, ὑφέξω δηλαδὴ τὴν ἀξίαν ὑμεῖς δὲ βίαιον οὐδὲν τολμήσετε ἦν δὲ τὰς εὐθύνας ὑποσχών καθαρὸς ὑμῖν καὶ ἀνεπίληπτος εὐρίσκωμαι, ἀφήσουσί με οἱ δικασταὶ, ὑμεῖς δὲ εἰς τοὺς ἔξαπατήσαντας ὑμᾶς καὶ παροξύναντας καθ' ἡμῶν τὴν ὀργὴν τρέψετε

ΠΛΑΤΩΝ

9 Τοῦτ' ἐκεῖνο εἰς πεδίον τὸν ἵππον, ὡς παρακρουσάμενος τοὺς δικαστὰς ἀπέλθης φασὶ γοῦν ῥήτορά σε καὶ δικαιικόν τινα εἶναι καὶ παινοῦργον ἐν τοῖς λόγοις τίνα δὲ καὶ δικαστὴν ὕθέλεις γενέσθαι, ὄντινα μὴ σὺ δωροδοκήσας, οἷα πολλὰ ποιεῖτε, ἀδικα πείσεις ὑπὲρ σοῦ ψηφίσασθαι,

ΠΑΡΡΗΣΙΑΔΗΣ

Θαρρεῖτε τούτου γε ἔνεκα οὐδένα τοιούτον διαιτητὴν ὑποπτον ἡ ἀμφίβολον ἀξιώσαιμ' ἀν

THE DEAD COME TO LIFE

you, and you alone, were surely far away from anything of that kind. But, however that may be, my masters, do not put me to death unsentenced and unheard. This too was once a trait of yours, not to deal with fellow-citizens on a basis of force and superior strength, but to settle your differences by course of law, according a hearing and in your turn receiving one. So let us choose a judge, and then you may bring your complaint either jointly or through anyone whom you may elect to represent you all, and I will defend myself against your charges. Then, if I am proven guilty, and the court passes that verdict upon me, I will submit, of course, to the punishment that I deserve, and you will not have taken it upon yourselves to do anything high-handed. But if after I have undergone my investigation I am found innocent and unapproachable, the jury will discharge me, and you will turn your anger against those who have misled you and set you against me.

PLATO

There we have it! "Cavalry into the open," so that you may give the slip to the jury and get away.¹ At any rate, they say that you are an orator and a lawyer and a wizard at making speeches. And whom do you wish to be judge, what is more? It must be someone whom you cannot influence by a bribe, as you so often do, to cast an unjust ballot in your favour.

FRANKNESS

Do not be alarmed on that score. I should not care to have any such referee of suspicious or doubtful

¹ As cavalry seeks open country to manoeuvre in, so the lawyer seeks the courtroom. Compare Plato, *Theaetetus*, 183 d: *ιππεας εις πεδίον προκαλεῖ*, Σωκράτη εις λόγους προκαλού μένος

THE WORKS OF LUCIAN

γενέσθαι καὶ ὄστις ἀποδώσεται μοι τὴν ψῆφον
ορᾶτε γοῦν, τὴν Φιλοσοφίαν αὐτὴν μεθ' ὑμῶν
ποιοῦμαι δικάστριαν ἐγωγε

ΠΛΑΤΩΝ

Καὶ τίς ἀν κατηγορήσειεν, εἴ γε ἡμεῖς δικάσομεν,

ΠΑΡΡΗΣΙΑΔΗΣ

Οἱ αὐτοὶ κατηγορεῖτε καὶ δικάζετε οὐδὲν οὐδὲ
τοῦτο δέδια τοσούτον ὑπερφέρω τοῖς δικαίοις
καὶ ἐκ περιουσίας ἀπολογήσεσθαι ὑπολαυβάνω

ΠΛΑΤΩΝ

10 Τί ποιοῦμεν, ὁ Πυθαγόρα καὶ Σώκρατες, ἔοικε
γὰρ ἀνὴρ οὐκ ἀλογα προκαλεῖσθαι δικάζεσθαι
ἀξιῶν

ΣΩΚΡΑΤΗΣ

Τί δὲ ἄλλο ἡ βαδίζωμεν ἐπὶ τὸ δικαστήριον
καὶ τὴν Φιλοσοφίαν παραλαβόντες ἀκούσωμεν ὁ
τι καὶ ἀπολογήσεται τὸ πρὸ δίκης γὰρ οὐχ
ἡμέτερον, ἀλλὰ δεινῶς ἴδιωτικόν, ὅργίλων τινῶν
ἀνθρώπων καὶ τὸ δίκαιον ἐν τῇ χειρὶ τιθεμένων
παρέξομεν οὖν ἀφορμὰς τοῖς κακηγορεῦν ἐθέλου-
σιν καταλεύσαντες ἄνδρα μηδὲ ἀπολογησάμενον
ὑπὲρ ἑαυτοῦ, καὶ ταῦτα δικαιοσύνη χαιρεῖν αὐτὸν
λέγοντες ἡ τί ἀν εἴποιμεν Ἀνύτου καὶ Μελήτου
πέρι, τῶν ἐμοῦ κατηγορησάντων, ἡ τῶν τότε
δικαστῶν, εἰ οὗτος τεθνήξεται μηδὲ τὸ παράπαν
ὑδατος μεταλαβόν,

ΠΛΑΤΩΝ

Ἄριστα παραινεῖς, ὁ Σώκρατες ὡστε ἀπίωμεν
ἐπὶ τὴν Φιλοσοφίαν ἡ δὲ δικασάτω, καὶ ἡμεῖς
ἀγαπήσομεν οἵς ἀν ἐκείνη διαγνῶ

THE DEAD COME TO LIFE

character, who would sell me his vote See, for my part I nominate Philosophy herself to the bench, and you yourselves also !

PLATO

And who can conduct the prosecution if we are to be jurors ?

FRANKNESS

Be prosecutors and jurors at the same time Even that arrangement has no teirors for me, since I have so much the better of you in the justice of my case and expect to be so over-stocked with pleas

PLATO

What shall we do, Pythagoreans and Socrates ? Really, the man seems to be making a reasonable request in demanding a trial

SOCRATES

What *can* we do but go to court, taking Philosophy with us, and hear his defence, whatever it may be Prejudgment is not our way , it is terribly unprofessional, characteristic of hot headed fellows who hold that might is right We shall lay ourselves open to hard words from those who like to deal in them if we stone a man who has had no opportunity even to plead his case, especially as we ourselves maintain that we delight in just dealing What could we say of Anytus and Meletus, who prosecuted me, or of the jurors on that occasion, if this fellow is to die without getting any hearing at all ?¹

PLATO

Excellent advice, Socrates , so let us go and get Philosophy She shall judge, and we shall be content with her decision, whatever it may be

¹ Literally, “without getting any water at all”, i.e any of the time ordinarily allowed for court speeches, which was apportioned with a water clock

THE WORKS OF LUCIAN

ΠΑΡΡΗΣΙΑΔΗΣ

11 Εὖ γε, ως σοφωταῖοι, ἀμείνω ταῦτα καὶ νομιμώτερα τοὺς μέντοι λίθους φυλάττετε, ώς ἐφην δεήσει γὰρ αὐτῶν μικρὸν ύστερον ἐν τῷ δικαστηρίῳ

Ποῦ δὲ τὴν Φιλοσοφίαν εὔροι τις ἄν, οὐ γὰρ οἶδα ἔνθα οἰκεῖ καίτοι πάνυ πολὺν ἐπλανήθην χρόνον ἀναζητῶν τὴν οἰκίαν, ως συγγενούμην αὐτῇ εὗτα ἐντυγχάνων ἄν τισι τριβωνια περιβεβλημένοις καὶ πωγωνας βαθεῖς καθειμένοις παρ' αὐτῆς ἐκείνης ἥκειν φάσκουσιν, οἰόμενος εἰδέναι αὐτὸὺς ἀνηρώτων οἱ δὲ πολὺ μᾶλλον ἐμοῦ ἀγνοοῦντες ἡ οὐδὲν ὅλως ἀπεκρίναντό μοι, ώς μὴ ἐλέγχοιντο οὐκ εἰδότες, ἡ ἀλλην θύραν ἀντ' ἀλλης ἐπεδείκνυνον οὐδέπω γοῦν καὶ τήμερον ἐξευρεῖν δεδύνημαι τὴν οἰκίαν

12 Πολλάκις δὲ ἡ αὐτὸς εἰκάσας ἡ ξεναγήσαντός τινος ἥκον ἀν ἐπί τινας θύρας βεβαίως ἐλπίσας τότε γοῦν εὑρηκέναι, τεκμαιρόμενος τῷ πλήθει τῶν εἰσιόντων τε καὶ ἐξιόντων, ἀπάντων σκυθρωπῶν καὶ τὰ σχῆματα εὐσταλῶν καὶ φροντιστικῶν τὴν πρόσοψιν μετὰ τούτων οὖν συμπαραβυσθεὶς καὶ αὐτὸς εἰσῆλθον ἄν εἴτα ἐώρων γύναιόν τι οὐχ ἀπλοικόν, εἰ καὶ ὅτι μάλιστα εἰς τὸ ἀφελὲς καὶ ἀκόσμητον ἔαυτὴν ἐπερρύθμιξεν, ἀλλὰ κατεφάνη μοι αὐτίκα οὐδὲ τὸ ἄνετον δοκοῦν τῆς κόμης ἀκαλλώπιστον ἐώσα οὐδὲ τοῦ ἴματίου τὴν ἀναβολὴν ἀνεπιτηδεύτως περιστέλλοντα πρόδηλος δὲ ἦν κοσμούμενη αὐτοῖς καὶ πρὸς εὐπρέπειαν τῷ ἀθεραπεύτῳ δοκοῦντι προσχρωμένη ὑπεφαίνετο δέ τι καὶ ψιμύθιον καὶ φῦκος, καὶ τὰ ρήματα πάνυ ἑταιρικά, καὶ ἐπαινουμένη ὑπὸ τῶν ἐρασ-

THE DEAD COME TO LIFE

FRANKNESS

Well done, most learned sirs, this course is better and more legal. Keep your stones, however, as I said, for you will need them presently at court.

But where is Philosophy to be found? For my part I do not know where she lives. Yet I wandered very long in search of her dwelling, so that I might study with her. Then I met men with short cloaks and long beards who professed to come directly from her, and thinking that they knew, I questioned them. But they were far more at a loss than I, and either made no answer, in order that they might not be convicted of ignorance, or else pointed out one door after another. Even to this day I have been unable to find her house.

Often, either by guesswork on my own part or under the guidance of someone else, I would go to a door in the firm belief that at last I had found it, drawing my conclusion from the number of men that came and went, all solemn of countenance, decorous in dress, and studious in looks. So I would thrust myself among them and enter also. Then I always saw a hussy who was far from ingenuous, however much she strove to bring herself into harmony with simplicity and plainness. On the contrary, I perceived at once that she did not leave the apparent disorder of her hair unenhanced by art, nor let her mantle hang about her in unstudied folds. It was patent that she used it all as a make-up and employed her seeming negligence to heighten her attractiveness. There were also evidences of enamel and rouge, her talk was quite that of a courtesan, she delighted in being praised by her lovers for her

THE WORKS OF LUCIAN

τῶν εἰς καλλος ἔχαιρε, καὶ ει δοίη τις προχείρως ἐδέχετο, καὶ τοὺς πλουσιωτέρους ἀν παρακαθισαμένη πλησίου τοὺς πένητας τῶν ἑραστῶν οὐδὲ προσέβλεπεν πολλάκις δὲ καὶ γυμνωθείσης αὐτῆς κατὰ τὸ ἀκουσιον ἑώρων περιδέραια χρυσᾶ τῶν κλοιῶν¹ παχύτερα ταῦτα ἵδων ἐπὶ πόδα² ἀν ευθὺς ἀνέστρεφον, οἰκτείρας δηλαδὴ τοὺς κακοδαίμονας ἐκείνους ἐλκομένους πρὸς αὐτῆς οὐ τῆς ῥινὸς ἀλλὰ τοῦ πώγωνος καὶ κατὰ τὸν Ἰξίονα εἰδωλω ἀντὶ τῆς "Ἡρας συνόντας

ΠΛΑΤΩΝ

13 Τοῦτο μὲν ὁρθῶς ἔλεξας οὐ γὰρ προδηλος οὐδὲ πᾶσι γνώριμος ἡ θύρα πλὴν ἀλλὰ οὐδὲν δεήσει βαδίζειν ἐπὶ τὴν οἰκίαν ἐνταῦθα γὰρ ἐν Κεραμεικῷ ὑπομενοῦμεν αὐτήν ἡ δὲ ἡδη που ἀφίξεται ἐπανιοῦσα ἐξ Ἀκαδημίας, ὡς περιπατήσειε καὶ ἐν τῇ Ποικίλῃ τοῦτο γὰρ οσημέραι ποιεῖν ἔθος αὐτῆς μᾶλλον δὲ ἡδη πρόσεισιν ὄρᾶς τὴν κόσμιον, τὴν ἀπὸ τοῦ σχῆματος, τὴν προσηνῆ τὸ βλέμμα, τὴν ἐπὶ συννοίας ἡρέμα βαδίζουσαν,

ΠΑΡΡΗΣΙΑΔΗΣ

Πολλὰς ομοίας ορῶ τό γε σχῆμα καὶ τὸ βάδισμα καὶ τὴν ἀναβολήν καίτοι μία πάντως ἡ γε ἀληθῆς Φιλοσοφία καὶ ἐν αὐταῖς

ΠΛΑΤΩΝ

Εὖ λέγεις ἀλλὰ δηλώσει ἢτις ἐστὶ φθεγγαμένη μόνου

ΦΙΛΟΣΟΦΙΑ

14 Παπαῖ τί Πλάτων καὶ Χρύσιππος ἀνω καὶ Ἀριστοτέλης καὶ οἱ λοιποὶ ἅπαντες, αὐτὰ δὴ τὰ

¹ κλοιῶν β ἔγχελεων γ (eels)

² ἐπὶ πόδα Cobet ἐπὶ πόδας MSS

THE DEAD COME TO LIFE

beauty, she took eagerly any presents that were offered, and she would let her wealthy lovers sit close beside her, but would not even look at those who were poor. And often when she exposed her throat as if by accident, I saw gold necklaces thicker than shackles. On observing all this I would withdraw at once, pitying, as you may well believe, those poor unfortunates whom she was leading, not by the nose, but by the beard, and who, like Ixion, seemed braced but a phantom and not Hera.

PLATO

You are right in one point—the door is not conspicuous and not known to all. However, there will be no need to go to her house. We shall wait for her here in the Potters' Quarter. She will come here presently, no doubt, on her way back from the Academy, to stroll in the Painted Porch also, for it is her custom to do so every day. In fact, here she comes now. Do you see her, the mannerly one, the one in the mantle, soft of eye, walking slowly, rapt in thought?

FRANKNESS

I see many who are alike in mantle, walk, and fashion. Yet surely only one, even among them, is the true Philosophy.

PLATO

Right, but she will show you who she is, just by speaking.

PHILOSOPHY

Ah! What are you all doing in the upper world, Plato and Chrysippus and Aristotle and the rest of

THE WORKS OF LUCIAN

κεφάλαιά μου τῶν μαθημάτων, τί αὐθις εἰς τὸν βίον, ἀρα τι ὑμᾶς ἐλύπει τῶν κάτω, ὅργιζομένοις γοῦν ἔοίκατε καὶ τίνα τοῦτον συλλαβόντες ἀγετε, ἡ που τυμβωρύχος τις ἡ ἀνδροφόνος ἡ ἱερόσυλός ἐστιν,

ΠΛΑΤΩΝ

Νὴ Δία, ὁ Φιλοσοφία, πάντων γε ἱεροσύλων ασεβέστατος, δις τὴν ἱερωτάτην σὲ κακῶς ἀγορεύειν επεχείρησεν καὶ ὑμᾶς ἀπαντας, ὅπόσοι τι παρὰ σοῦ μαθόντες τοῖς μεθ' ὑμᾶς καταλελοίπαμεν

ΦΙΛΟΣΟΦΙΑ

Εἶτα ἡγανακτήσατε λοιδορησαμένου τινός, καὶ ταῦτα εἰδότες ἐμέ, οἴα πρὸς τῆς Κωμῳδίας ακούοντα σὲ ἐν Διονυσίοις όμως φίλην τε αὐτὴν ἥγημαι καὶ ούτε ἐδικασάμην οὔτε ητιασάμην προσελθοῦσα, ἐφίημι δὲ παίξειν τὰ εἰκότα καὶ τὰ συνήθη τῇ ἑορτῇ, οἶδα γὰρ ὡς οὐκ ἀν τι ὑπὸ σκώμματος χεῖρον γένοιτο, ἀλλὰ τούναντίον ὅπερ ἀν ἡ καλόν, ὡσπερ τὸ χρυσίον ἀποσμώμενον τοῖς κόμμασι, λαμπρότερον ἀποστίλβει καὶ φαινερωτερον γίγνεται ὑμεῖς δὲ οὐκ οἶδα ὄπως οργίλοι καὶ ἀγανακτικοὶ γεγόνατε τί δ' οὖν αὐτον ἄγγετε,

ΠΛΑΤΩΝ

Μίαν ἡμέραν ταύτην παραιτησάμενοι ἡκομεν ἐπ' αὐτὸν ως ὑπόσχη τὴν ἀξίαν ων δέδρακεν φῆμαι γὰρ ἡμῖν διηγγελλον οἴα ἐλεγεν εἰς τὰ πλήθη καθ' ἡμῶν

ΦΙΛΟΣΟΦΙΑ

Εἶτα πρὸ δίκης οὐδὲ ἀπολογησάμενον ἀποκτενεῖτε, δῆλος γοῦν ἐστιν εἰπεῖν τι θέλων

THE DEAD COME TO LIFE

you, the very fore-front of my studies? Why have you come back to life? Did anything in the underworld distress you? You certainly appear to be angry. And who is this man whom you have taken into custody? Some ghoul or murderer or profane or of holiness, I suppose.

PLATO

Yes, indeed, Philosophy, the most impious of all profaneis, for he made bold to speak ill of you, than whom nothing is more holy, and of us, one and all, who learned something from you and have left it to those who came after us.

PHILOSOPHY

Then it made you angry to be vituperated? And yet you knew that in spite of the hard names which Comedy calls me during the festival of Dionysus, I have held her my friend, and neither sued her at law nor berated her in private, but permit her to make the fun that is in keeping and customary at the festival. I am aware, you see, that no harm can be done by a joke, that, on the contrary, whatever is beautiful shines brighter and becomes more conspicuous, like gold cleansed by its minting. But you, for some reason or other, have grown hot-tempered and violent. Tell me, why do you throttle him?

PLATO

Obtaining leave of absence for this one day, we came to get him, so that he may pay the penalty for what he has done, for rumours repeatedly told us what sort of language he used in public against us.

PHILOSOPHY

Then you intend to put him to death before trial, without even a chance to defend himself? It is certainly clear that he wants to make a statement

THE WORKS OF LUCIAN

ΠΛΑΤΩΝ

Οὐκ, ἀλλ' επὶ σὲ τὸ πᾶν ἀνεβαλόμεθα, καὶ σοὶ οτι ἀν δοκῆ, τοῦτο ποιηση τέλος τῆς δίκης

ΦΙΛΟΣΟΦΙΑ

Τί φὴς σύ,

ΠΑΡΡΗΣΙΑΔΗΣ

Τοῦτο αὐτό, ὡ δέσποινα Φιλοσοφία, ἥπερ καὶ μόνη τὰληθὲς ἀν ἔξευρεῖν¹ δύναιο μόλις γοῦν ευρόμην πολλὰ ικετεύσας τὸ σοὶ φυλαχθῆναι τὴν δίκην

ΠΛΑΤΩΝ

Νῦν, ὡ κατάρατε, δέσποιναν αὐτὴν καλεῖς, πρώην δὲ τὸ αιμότατον Φιλοσοφίαν ἀπέφαινες ἐν τοσούτῳ θεάτρῳ ἀποκηρύττων κατὰ μέρη δύ' ὀβολῶν ἔκαστον εἶδος αὐτῆς τῶν λόγων

ΦΙΛΟΣΟΦΙΑ

Όρατε μὴ οὺ Φιλοσοφίαν οὗτός γε ἀλλὰ γοητας ἄνδρας ἐπὶ τῷ ἡμετέρῳ ὀνοματὶ πολλὰ καὶ μιαρὰ πράττουτας ἡγόρευεν κακῶς

ΠΑΡΡΗΣΙΑΔΗΣ

Εἴση αὐτίκα, ἦν ἔθέλης ἀπολογουμένου ἀκούειν μόνον

ΦΙΛΟΣΟΦΙΑ

16 'Απίωμεν εἰς "Αρσιον πάγον, μᾶλλον δὲ εἰς τὴν ἀκρόπολιν αὐτήν, ὡς ἀν ἐκ περιωπῆς ἅμα κατα-
φανείη πάντα ἐν τῇ πόλει ὑμεῖς δέ, ὡ φίλαι, ἐν τῇ Ποικίλῃ τέως περιπατήσατε ἥξω γὰρ ὑμῖν ἐκδικάσασα τὴν δίκην

ΠΑΡΡΗΣΙΑΔΗΣ

Τίνεις δέ εἰσιν, ὡ Φιλοσοφία, πάνυ γάρ μοι κόσμιαι καὶ αὗται δοκοῦσιν

¹ ἀν εξευρεῖν Α Μ Η εξευρειν γ, ἀν ευρειν β

THE DEAD COME TO LIFE

PLATO

No we have referred the whole matter to you, and you are to conclude the trial as you think best

PHILOSOPHY

You, there, what do you say?

FRANKNESS

Precisely what they do, my Lady Philosophy, for you, even without aid, could discover the truth. In fact, it was only with difficulty, after a deal of entreaty, that I secured the reservation of the case for you

PLATO

Now, you scoundrel, you call her "My Lady, do you?" Just the other day you made her out to be utterly contemptible by offering every form of her doctrines for sale at two obols apiece before so large an audience!

PHILOSOPHY

Careful! Perhaps *his* abuse was not directed against Philosophy, but against impostors who do much that is vile in our name

FRANKNESS

You shall see at once, if you will only hear my defence

PHILOSOPHY

Let us go to the Areopagus, or rather, to the Acropolis itself, so that at the same time we may get a bird's eye view of everything in the city. You, my dears, may walk about in the Painted Porch meanwhile. I shall join you after concluding the trial

FRANKNESS

Who are they, Philosophy? They too seem very mannerly

THE WORKS OF LUCIAN

ΦΙΛΟΣΟΦΙΑ

Ἄρετη μὲν ἡ ἀνδρώδης αὐτῇ, Σωφροσύνη δὲ ἐκείνη καὶ Δικαιοσύνη ἡ¹ παρ' αὐτήν ἡ προηγουμένη δὲ Παιδεία, η ἀμυδρὰ δὲ καὶ ἀσαφῆς τὸ χρῶμα ἡ Ἀλήθειά ἐστιν

ΠΑΡΡΗΣΙΑΔΗΣ

Οὐχ ορῶ ἡντινα καὶ λέγεις

ΦΙΛΟΣΟΦΙΑ

Τὴν ἀκαλλώπιστον ἐκείνην οὐχ ὄρᾶς, τὴν γυμνήν, τὴν ὑποφεύγουσαν ἀεὶ καὶ διολισθάνουσαν,

ΠΑΡΡΗΣΙΑΔΗΣ

Ορῶ νῦν μόλις ἀλλὰ τί οὐχὶ καὶ ταύτας ἀγεις, ως πλῆρες γένοιτο καὶ ἐντελές τὸ συνέδριον, τὴν Ἀλήθειαν δέ γε καὶ συνήγορον ἀναβί βάσασθαι πρὸς τὴν δίκην βούλομαι

ΦΙΛΟΣΟΦΙΑ

Νὴ Δία, ἀκολουθήσατε καὶ ὑμεῖς οὐ βαρὺ γὰρ μίαν δικάσαι δίκην, καὶ ταῦτα περὶ τῶν ἡμετέρων ἐσομενην

ΑΛΗΟΕΙΑ

17 Ἀπιτε ὑμεῖς ἐγὼ γὰρ οὐδὲν δέομαι ἀκούειν ἀπάλαι οἶδα ὅποιά ἐστιν

ΦΙΛΟΣΟΦΙΑ

Ἄλλ' ἡμῖν, ω Ἀλήθεια, εν δέοντι συνδικάζοις ἀν καὶ καταμηνύοις ἔκαστα

ΑΛΗΟΕΙΑ

Οὐκοῦν ἐπάγωμαι καὶ τῷ θεραπαινιδίῳ τούτῳ εὔνοικοτάτῳ μοι ὄντε,

ΦΙΛΟΣΟΦΙΑ

Καὶ μάλα ὅπόσας ἀν ἐθέλης

¹ η Fritzsche not in MSS

THE DEAD COME TO LIFE

PHILOSOPHY

This one with the masculine air is Virtue,
yonder is Temperance, and there beside her Justice,
the one in advance is Culture, and she that is faint
and indistinct in colour is Truth

FRANKNESS

I do not see which one you really mean

PHILOSOPHY

Do you not see the unadorned one over there,
naked, always shrinking into the background and
slipping away?

FRANKNESS

I can just see her now. But why not bring them
also, in order that the meeting may be full and
perfect? As to Truth, indeed, I wish to introduce
her into the trial as an advocate

PHILOSOPHY

To be sure (*To the others*) Come with us also
It is not a hard matter to try a single case,
particularly one that will involve our own interests

TRUTH

You others go. I do not need to hear what I
have long known all about

PHILOSOPHY

But it would help us, Truth, if you should join in
the trial and give us information on each point

TRUTH

Then shall I bring along these two waiting-
women, who are in very close sympathy with me?

PHILOSOPHY

Yes, indeed, as many as you wish

THE WORKS OF LUCIAN

ΑΛΗΟΕΙΑ

"Ἐπεσθον, ὡς Ἐλευθερία καὶ Παρρησία, μεθ' ἡμῶν, ὡς τὸν δεῖλαιον τουτονὶ ἀνθρωπίσκου ἐραστὴν ἡμέτερον ὄντα καὶ κινδυνεύοντα ἐπὶ μηδεμιᾶ προφάσει δικαίᾳ σῶσαι δυνηθῶμεν σὺ δέ, ὡς Ἐλεγχε, αὐτοῦ περίμεινον

ΠΑΡΡΗΣΙΑΔΗΣ

Μηδαμῶς, ὡς δέσποινα, ἡκέτω δὲ καὶ οὗτος, εἰ καί τις ἄλλος ¹ οὐ γὰρ τοῖς τυχοῦσι θηρίοις προσπολεμῆσαι δεήσει με, ἀλλ' ² ἄλαζόσιν ἀνθρώποις καὶ δυσελέγκτοις, ἀεί τινας ἀποφυγὰς εὑρισκομένοις, ώστε ἀναγκαῖος ο "Ἐλεγχος

ΕΛΕΓΧΟΣ ³

'Αναγκαιότατος μὲν οὖν ἀμεινον δέ, εἰ καὶ τὴν 'Απόδειξιν παραλάβοις

ΑΛΗΟΕΙΑ

"Ἐπεσθε πάντες, ἐπείπερ ἀναγκαιοι δοκεῖτε πρὸς τὴν δίκην

ΠΛΑΤΩΝ

18 'Ορᾶς, προσεταιρίζεται καθ' ἡμῶν, ὡς Φιλοσοφία, τὴν 'Αλήθειαν

ΦΙΛΟΣΟΦΙΑ

Εἴτα δέδιτε, ὡς Πλάτων καὶ Χρύσιππε καὶ 'Αριστότελες, μή τι ψεύσηται ὑπὲρ αὐτοῦ 'Αλήθεια οὖσα,

ΠΛΑΤΩΝ

Οὐ τοῦτο, ἀλλὰ δεινῶς πανούργος ἔστιν καὶ κολακικός ώστε παραπείσει αὐτήν

¹ εἰ καὶ τις ἄλλος Fritzsche καὶ εἴ τις ἄλλος γ, not in β

² αλλ edd not in MSS

³ ΕΛΕΓΧΟΣ Gesner ΦΙΛΟΣ vulg

THE DEAD COME TO LIFE

TRUTH

Come with us, Liberty and Free speech, so that we may be able to rescue this poor creature, our admirer, who is facing danger for no just reason You, Investigation, may stay where you are

FRANKNESS

Hold, my lady let him come too, if anyone is to come Those whom I shall have to fight to-day are none of your ordinary cattle, but pretentious fellows, hard to argue down, always finding some loophole or other, so that Investigation is necessary

INVESTIGATION

Yes, most necessary and you had better take Proof along too

TRUTH

Come, all of you, since you appear to be necessary to the case

PLATO

Do you see that? He is suborning Truth against us, Philosophy

PHILOSOPHY

Then you, Plato and Chrysippus and Aristotle, are afraid that she, Truth, may tell some lie in his behalf?

PLATO

It isn't that, but he is terribly unprincipled and smooth-tongued, so that he will seduce her

THE WORKS OF LUCIAN

ΦΙΛΟΣΟΦΙΑ

Θαρρεῖτε οὐδὲν μὴ γένηται ἄδικον, Δικαιο-
19 σύνης ταύτης συμπαρούσης ἀνίωμεν οὖν ἀλλὰ
εἰπέ μοι σύ, τί σοι τούνομα,

ΠΑΡΡΗΣΙΑΔΗΣ

Ἐμοί, Παρρησιάδης Ἀληθίωνος τοῦ Ἐλεγ-
ξικλέους

ΦΙΛΟΣΟΦΙΑ

Πατρὶς δέ,

ΠΑΡΡΗΣΙΑΔΗΣ

Σύρος, ὡς Φιλοσοφία, τῶν Ἐπευφρατιδίων
ἀλλὰ τί τοῦτο, καὶ γὰρ τούτων τινὰς οἶδα τῶν
ἀντιδίκων μου οὐχ ἥττον ἐμοῦ βαρβάρους τὸ
γένος ὁ τρόπος δε καὶ ἡ παιδεία οὐ κατὰ Σολέας
ἢ Κυπρίους η Βαβυλωνίους η Σταγειρίτας καί
τοι πρός γε σὲ οὐδὲν ἀν ἔλαττον γένοιτο οὐδ' εἰ
τὴν φωνὴν βάρβαρος εἴη τις, εἴτερη η γνώμη ὅρθη
καὶ δικαία φαίνοιτο οὖσα

ΦΙΛΟΣΟΦΙΑ

20 Εὖ λέγεις ἀλλως γοῦν ἡρόμην ἡ τέχνη δέ
σοι τίς, ἀξιον γὰρ ἐπίστασθαι τοῦτό γε

ΠΑΡΡΗΣΙΑΔΗΣ

Μισαλαζων εἰμι καὶ μισογόης καὶ μισοψευδής
καὶ μισότυφος καὶ μισῶ πᾶν τὸ τοιουτῶδες εἶδος
τῶν μιαρῶν ἀνθρωπῶν πάνυ δὲ πολλοί εἰσιν, ὡς
οἵσθα

ΦΙΛΟΣΟΦΙΑ

Ἡράκλεις, πολυμισῆ τινα μέτει τὴν τέχνην

THE DEAD COME TO LIFE

PHILOSOPHY

Have no fear No injustice will be done while we have Justice here with us Let us go up, then But tell me, what is your name?

FRANKNESS

Mine? Frankness, son of Truthful, son of Renowned Investigator

PHILOSOPHY

And your country?

FRANKNESS

I am a Syrian, Philosophy, from the banks of the Euphrates But what of that? I know that some of my opponents here are just as foreign-born as I but in their manners and culture they are not like men of Soli or Cyprus or Babylon or Stageira¹ Yet as far as you are concerned it would make no difference even if a man's speech were foreign, if only his way of thinking were manifestly right and just

PHILOSOPHY

True it was a needless question, to be sure But what is your calling? That at least is worth knowing

FRANKNESS

I am a bluff-hater, cheat-hater, liar-hater, vanity-hater, and hate all that sort of scoundrels, who are very numerous, as you know

PHILOSOPHY

Heracles! You follow a hateful calling!

¹ Although they were born there Chrysippus in Soli, Aristotle in Stageira No philosopher mentioned by name in this piece came from Cyprus or from Babylon, and these allusions are not clear Perhaps Lucian has in mind Zeno of Citium and Poseidonius of Seleucia on the Tigris

THE WORKS OF LUCIAN

ΠΑΡΡΗΣΙΑΔΗΣ

Εὗ λέγεις ὁρᾶς γοῦν ὄπόσοις ἀπεχθάνομαι
καὶ ως κινδυνεύω δι' αὐτήν

Οὐ μὴν ἀλλὰ καὶ τὴν ἐναντίαν αὐτῇ πάνυ
ἀκριβῶς οἶδα, λέγω δὲ τὴν ἀπὸ τοῦ φιλο¹ τὴν
ἀρχὴν ἔχουσαν φιλαλήθης τε γὰρ καὶ φιλόκαλος
καὶ φιλαπλοικὸς καὶ ὅσα τῷ φιλεῖσθαι συγγενῆ
πλὴν ἀλλ' ὀλίγοι πάνυ ταύτης ἀξιοι τῆς τέχνης,
οἱ δὲ ὑπὸ τῇ ἐναντίᾳ ταττόμενοι καὶ τῷ μίσει
οἰκειότεροι πεντακισμύριοι κινδυνεύω τοιγαροῦν
τὴν μὲν ὑπ' ἀργίας ἀπομαθεῖν ἥδη, τὴν δὲ πάνυ
ἥκριβωκέναι

ΦΙΛΟΣΟΦΙΑ

Καὶ μὴν οὐκ ἔχρην τοῦ γὰρ αὐτοῦ καὶ τάδε,
φασί, καὶ τάδε ὥστε μὴ διαιρει τῷ τέχνᾳ μία
γὰρ ἔστὸν δύ' είναι δοκούσα

ΠΑΡΡΗΣΙΑΔΗΣ

"Αμεινον σὺ ταῦτα οἴσθα, ὦ Φιλοσοφία τὸ
μέντοι ἐμὸν τοιοῦτόν ἔστιν, οἷον τοὺς μὲν πονη-
ροὺς μισεῖν, ἐπαινεῖν δὲ τοὺς χρηστοὺς καὶ φιλεῖν

ΦΙΛΟΣΟΦΙΑ

21 "Αγε δή, πάρεσμεν γὰρ ἔνθα ἔχρην, ἐνταῦθα
που ἐν τῷ προνάῷ τῆς Πολιάδος δικάσωμεν ἡ
Ἴέρεια διάθεις ἡμῖν τὰ βάθρα, ἡμεῖς δὲ ἐν τοσούτῳ
προσκυνήσωμεν τὴν θεόν

¹ φιλο Halm φιλῶ γ, φίλου β Cf Alist Vesp 77, Luc
adv Ind 20

THE DEAD COME TO LIFE

FRANKNESS

You are right. You see, in fact, how many have come to dislike me and how I am impelled because I follow it.

However, I am very well up in the opposite calling, too. I mean the one with love for a base for I am a truth-lover, a beauty-lover, a simplicity-lover, and a lover of all else that is kindred to love. But there are very few who deserve to have this calling practised upon them, while those who come under the other and are closest akin to hatefulness number untold thousands. So the chances are that by this time I have lost my skill in the one calling for lack of practice, but have become very expert in the other.

PHILOSOPHY

But that ought not to be so, for if a man can do the one, they say, he can do the other. So do not distinguish the two callings, they are but one though they seem two.

FRANKNESS

You know best as to that, Philosophy. For my part, however, I am so constituted as to hate rascals and to command and love honest men.

PHILOSOPHY

Come, now, since we are where we planned to be, let us hold our court somewhere hereabouts in the portico of Our Lady of the Citadel¹. Priestess, arrange the benches for us. Let us in the meantime pay our homage to the goddess.

¹ Athena Polias, who shared with Frechtheus the temple now known as the Erechtheum.

THE WORKS OF LUCIAN

ΠΑΡΡΗΣΙΑΔΗΣ

Ω Πολιάς, ἐλθέ μοι κατὰ τῶν ἀλαζόνων συμμαχος ἀναμνησθεῖσα οπόσα ἐπιορκουντων οσημέραι ακούεις αὐτῶν καὶ ἡ πράττουσι δὲ μόνη ορᾶς ἀτε δὴ ἐπὶ σκοπῆς οἰκοῦσα¹ νῦν καιρος ἀμύνασθαι αὐτούς ἐμὲ δὲ ήν που κρατουμενον ἰδης καὶ πλείους ωσιν αἱ μέλαιναι, σὺ τροσθεῖσα τὴν σεαυτῆς σῶζέ με

ΦΙΛΟΣΟΦΙΑ

22 Εἶν ήμεῖς μὲν ὑμῖν καὶ δὴ καθήμεθα ἔτοιμοι ἀκούειν τῶν λόγων, υμεῖς δὲ προελόμενοί τινα ἔξ ἀπαντων, ὅστις ἄριστα κατηγορῆσαι ἀν δοκεῖ, συνείρετε τὴν κατηγορίαν καὶ διελέγχετε πάντας γὰρ ἀμά λέγειν ἀμήχανον² σὺ δέ ὁ Παρρησιάδη, ἀπολογήσῃ τὸ μετὰ τοῦτο

ΠΛΑΤΩΝ

Τίς οὖν ὁ ἐπιτηδειότατος ἔξ ήμῶν ἀν γένοιτο πρὸς τὴν δίκην,

ΧΡΙΣΙΠΠΟΣ

Σύ, ὁ Πλάτων ἦ τε γὰρ μεγαλόνοια θαυμαστὴ καὶ ἡ καλλιφωνία δεινῶς Ἀττικὴ καὶ τὸ κεχαρισμένον καὶ πειθοῦς μεστὸν ἦ τε σύνεσις καὶ τὸ ἀκριβὲς καὶ τὸ ἐπαγωγὸν ἐν καιρῷ τῶν ἀποδείξεων, πάντα ταῦτα σοι ἀθρόα πρόσεστιν ὥστε τὴν προηγορίαν δέχου καὶ ὑπὲρ ἀπάντων εἰπὲ τὰ εἰκότα νῦν ἀναμνήσθητι πάντων ἐκείνων καὶ συμφόρει εἰς τὸ αὐτό, εἴ τι σοι πρὸς Γοργίαν ἦ Πῶλον ἢ Πρόδικον ἢ Ἰππίαν εἴρηται δεινό τερος οὗτός ἐστιν ἐπίπαττε οὖν καὶ τῆς εἰρω-

¹ επισκοπος οὐσα β

- ου γαρ οὖν τε παντας αμα λεγειν γ

THE DEAD COME TO LIFE

FRANKNESS

Lady of the Citadel, come to my aid against the pietendeis, remembereing how many oaths thou dost hear them make and break each day, and what they do thou alone seest, dwelling as thou dost upon a lookout Now is thine hour to requite them If thou seest that I am being overborne, and that the black ballots are more than the half add thou thine own and set me free¹

PHILOSOPHY

Well and good Here we are for you, gentlemen, ill seated in readiness to hear the speeches Choose one of your number who in your opinion can best conduct the prosecution and when you have done so, build up your complaint and establish your charge, it is not feasible for all to speak at once You, Frankness, shall make your defence thereafter

PLATO

Which of us, I wonder, would be the best fitted to handle the case?

CHRYSIPPUS

You, Plato Marvellous sublimity, superlatively Attic elegance, charm and persuasiveness, insight, subtlety, opportune seductiveness in demonstration— all this is yours to the full Accept the speakership, therefore, and say whatever is appropriate in behalf of us all Remember now all your former successes and put together any points you have urged against Gorgias or Polos or Hippias or Prodicus this man is more able than they So apply a light

¹ Frankness asks of Athena more aid than she generally gave, for the proverbial ballot of Athena merely decided a tie vote in favour of the defendant, as in the trial of Orestes

THE WORKS OF LUCIAN

νειας και τα κομψα εκεινα και συνεχιη ερωτα,
καν σοι δοκη, κακεινο που παραβυσσον, ως “ο
μέγας ἐν οὐρανῷ Ζεὺς πτηνὸν ἄρμα ἔλαύνων
ἀγανακτήσειεν ἄν, εἰ μὴ οὗτος ὑπόσχοι τὴν δίκην

ΠΛΑΤΩΝ

23 Μηδαμῶς, ἀλλά τινα τῶν σφοδροτέρων προ-
χειρισωμεθα, Διογένη τοῦτον ἡ Αντισθένη ἡ
Κράτητα ἡ καὶ σέ, ὁ Χρύσιππε οὐ γὰρ δὴ καλ-
λους ἐν τῷ παρόντι καὶ δεινότητος συγγραφικῆς
ο καιρός, ἀλλά τινος ἐλεγκτικῆς καὶ δικαιικῆς
παρασκευῆς ἥγτωρ δὲ ο Παρρησιάδης εστίν

ΔΙΟΓΕΝΗΣ

‘Αλλ’ ἐγω αὐτοῦ κατηγορήσω οὐδὲ γὰρ πάνυ
μακρῶν οἶμαι τῶν λόγων δεήσεσθαι καὶ ἄλλως
υπὲρ ἀπαντας ύβρισμαι δύ’ ὅβιολῶν πρώην ἀπο
κεκηρυγμένος

ΠΛΑΤΩΝ

‘Ο Διογένης, ὁ Φιλοσοφία, ἐρεῖ τὸν λόγον ὑπὲρ
απάντων μέμνησο δέ, ὁ γενναῖς, μὴ τὰ σεαυτοῦ
μόνον πρεσβεύειν εν τῇ κατηγορίᾳ, τὰ κοινὰ δὲ
ορᾶν εἰ γάρ τι καὶ πρὸς ἄλλήλους διαφερόμεθα
ἐν τοῖς δόγμασι, σὺ δὲ τοῦτο μὲν μὴ ἔξεταζε, μηδὲ
όστις ἔστιν ὁ ἀληθέστερος νῦν λέγε, ὀλως δὲ
ὑπὲρ Φιλοσοφίας αὐτῆς ἀγανάκτει περιυβρισ-
μένης καὶ κακῶς ἀκουούσης ἐν τοῖς Παρρησιάδου
λόγοις, καὶ τὰς προαιρέσεις ἀφείς, ἐν αἷς διαλ-
λάττομεν δὲ κοινον ἀπαντες ἔχομεν, τοῦτο ὑπέρ
μάχει ορα σὲ μόνον προεστησάμεθα καὶ ἐν
σοὶ τὰ πάντα ἡμῶν νῦν κινδυνεύεται, ἡ σεμνό-
τατα δόξαι ἡ τοιαῦτα πιστευθῆναι οἴα οὗτος
ἀπέφηνε

THE DEAD COME TO LIFE

sprinkling of irony, too, put those clever, incessant questions of yours, and if you think best, also slip it in somewhere that great Zeus in heaven driving his winged car would be angry if this man should not be punished

PLATO

No, let us make use of someone more strenuous—Diogenes here, or Antisthenes, or Cates or you yourself, Chrysippus. For surely what the occasion demands now is not elegance and literary distinction but some degree of argumentative and forensic equipment. Frankness is a professional speaker!

DIogenes

Well, then, I will be prosecutor, for we shall not require speeches of any great length, I suppose and besides, I have been insulted beyond all of you, since I was auctioned off the other day for two obols.

PLATO

Diogenes will make the speech, Philosophy, for all of us. Remember, friend, not just to speak for yourself in the complaint, but to keep our common interests in view. If we do disagree with one another a little in our doctrines, you must not examine into that or attempt to say who is the nearer right, but, in general, make an impassioned plea for Philosophy herself, because she has been heaped with insult and shamefully abused in the dialogues of Freespeakers, ignore the personal views wherein we differ, and fight for what we all have in common. Take note, you are our sole representative and it rests with you whether all our teachings are to seem worthy of high reverence or to be thought no better than this man made them out to be.

THE WORKS OF LUCIAN

ΔΙΟΓΕΝΗΣ

24 Θαρρεῖτε, οὐδὲν ἐλλείψομεν ὑπὲρ απαντῶν
ἔρω κανή Φιλοσοφία δὲ πρὸς τοὺς λόγους ἐπι-
κλασθεῖσα—φύσει γὰρ ήμερος καὶ πρᾶός ἐστιν—
ἀφεῖναι διαβουλεύηται αὐτόν, ἀλλ' οὐ τὰ ἐμὰ
ἐνδεήσει δείξω γὰρ αὐτῷ ὅτι μὴ μάτην ξυλο-
φοροῦμεν

ΦΙΛΟΣΟΦΙΑ

Τοῦτο μεν μηδαμῶς, ἀλλὰ τῷ λογῳ μᾶλλον
αμεινον γὰρ ἡπερ τῷ ξύλῳ μὴ μέλλε δ' οὖν ήδη
γαρ ἐγκέχυται τὸ ὑδωρ καὶ πρὸς σὲ τὸ δικαστή-
ριον ἀποβλέπει

ΠΑΡΡΗΣΙΑΔΗΣ

Οι λοιποὶ καθιζέτωσαν, ω Φιλοσοφία, και
ψηφοφορειτωσαν μεθ υμῶν, Διογένης δὲ κατηγο-
ρειτω μόνος

ΦΙΛΟΣΟΦΙΑ

Οὐ δέδιας οὖν μή σου καταψηφίσωνται

ΠΑΡΡΗΣΙΑΔΗΣ

Οὐδαμῶς πλειοσι γοῦν κρατῆσαι βουλομαι

ΦΙΛΟΣΟΦΙΑ

Γενναῖα σου ταῦτα καθίσατε δ' οὖν σὺ δέ, ω
Διόγενες, λέγε

ΔΙΟΓΕΝΗΣ

25 Οἶοι μὲν ἡμεῖς ἄνδρες ἐγενόμεθα παρὰ τὸν
βίον, ω Φιλοσοφία, πάνυ ἀκριβῶς οἰσθα καὶ
οὐδὲν δεῖ λόγων ἵνα γὰρ τὸ κατ' ἐμὲ σιωπήσω,
ἀλλὰ Πυθαγόραν τοῦτον καὶ Πλάτωνα καὶ
Ἀριστοτέλη καὶ Χρύσιππον καὶ τοὺς ἄλλους τίς
οὐκ οἴδεν ὄσα εἰς τὸν βίον καλὰ εἰσεκομίσαντο, ἀ

THE DEAD COME TO LIFE

DIOGENES

Do not be alarmed, we shall not come short I will speak in behalf of all Even if Philosophy, swayed by his eloquence—for she is naturally kindly and gentle—determines to acquit him, I for my part shall not be found wanting, for I will show him that we do not carry sticks for nothing'

PHILOSOPHY

Not by any means! Use arguments, rather, for that is better But do not delay The water already has been poured in,¹ and the jury has its eyes upon you

FRANKNESS

Let the others² take seats, Philosophy, and cast their votes with your company, and let Diogenes be the only prosecutor

PHILOSOPHY

Then are you not afraid they may find you guilty?

FRANKNESS

Not at all In fact, I wish to win by a larger majority

PHILOSOPHY

That is handsome of you Well, then, take your seats, and you, Diogenes, begin your speech

DIOGENES

What sort of men we were in life, Philosophy, you know right well, and I need not discuss that point at all, for who is not aware how much beauty was brought into life by Pythagoras here, Plato, Aristotle, Chrysippus and the others, to say nothing of myself?

¹, e the water clock has been filled

The rest of the philosophers, who are to sit on the jury
(§ 9)

THE WORKS OF LUCIAN

δε τοιουτούς όντας ημᾶς ο τρισκατάρατος ούτοσὶ¹
Παρρησιάδης ύβρικεν ἥδη ἔρω

Ῥήτωρ γαρ τις, ώς φασιν, ών, ἀπολιπὼν τὰ
δικαστήρια καὶ τὰς ἐν ἐκείνοις εὐδοκιμήσεις, ὅπό-
σον ἡ δεινότητος ἡ ἀκμῆς ἐπεπόριστο ἐν τοῖς
λογοις, τοῦτο πᾶν ἐφ' ημᾶς συσκευασάμενος οὐ
παύεται αὐτὸς¹ μὲν ἀγορεύων κακῶς γόντας καὶ
απατεῶντας ἀποκαλῶν, τὰ πλήθη δὲ ἀναπείθων
καταγελᾶν ἡμῶν καὶ καταφρονεῖν ως τὸ μηδὲν
όντων μᾶλλον δὲ καὶ μισεῖσθαι πρὸς τῶν πολ-
λῶν ἥδη πεποίηκεν αὐτούς τε ἡμᾶς καὶ σὲ την
Φιλοσοφίαν, φληνάφους καὶ λήρους ἀποκαλῶν
τὰ σὰ καὶ τὰ σπουδαιότατα ὡν ημᾶς ἐπαίδευσας
ἐπὶ χλευασμῷ διεξιων, ὡστε αὐτὸν μὲν κροτεῖ-
σθαι καὶ επαινεῖσθαι πρὸς τῶν θεατῶν, ἡμᾶς δὲ
υβρίζεσθαι φύσει γὰρ τοιοῦτόν ἐστιν ο πολὺς
λεως, χαίρουσι τοῖς ἀποσκώπτουσιν καὶ λοι-
δορουμένοις, καὶ μάλισθ' ὅταν τὰ σεμνότατα εἶναι
δοκοῦντα διασύρηται, ὥσπερ ἀμέλει καὶ πάλαι
έχαιρον Ἀριστοφάνει καὶ Εὐπόλιδι Σωκρατη-
τουτονὶ ἐπὶ χλευασίᾳ παραγουσιν ἐπὶ τὴν σκη-
νὴν καὶ κωμῳδοῦσιν αλλοκότους τινὰς περὶ αὐτοῦ
κωμῳδίας

Καίτοι ἐκεῖνοι μὲν καθ' ενὸς ανδρὸς ἐτόλμων
τοιαῦτα, καὶ εν Διονυσίοις ἐφειμένον αὐτὸ ἔδρων,
καὶ τὸ σκῶμμα ἐδόκει μέρος τι τῆς ἑορτῆς, καὶ

ο θεὸς ίσως ἔχαιρε² φιλόγελως τις ὁν

26 ο δὲ τοὺς ἀρίστους συγκαλῶν, ἐκ πολλοῦ φρον-
τίσας καὶ παρασκευασάμενος καὶ βλασφημίας

¹ *autos* inserted by A M H ημᾶς Bekker, παύεται μεν
MSS ἔχαιρε Bekker, K Schwartz χαίρει MSS

THE DEAD COME TO LIFE

I shall proceed to speak of the insults which, in spite of our merit, this double-dyed scoundrel Frankness has dealt us

He is a public speaker, they say but abandoning the courts and the successes to be gained therein, he concentrated upon us all the eloquence and power that he had acquired in rhetoric, and not only unceasingly abuses us himself by calling us cheats and liars, but induces the public to laugh and sneer at us as if we amounted to nothing at all. More than that, he has at last made people actually hate you, Philosophy, as well as us by dubbing your doctrines stuff and nonsense and rehearsing in mockery all that is most serious in what you taught us, so as to get applause and praise from his audience for himself and contumely for us. The common sort are that way by nature, they delight in jesters and buffoons, and most of all when they criticise what is held in high reverence. Just so in days gone by they took delight in Aristophanes and Eupolis, who brought Socrates on the stage to make fun of him and got up monstrous farces about him.

The playwrights, however, showed their boldness against only one man, and at the Dionysia, when it was permissible to do so, and the joking was considered part of the holiday, and

The god, who loves his joke, no doubt was pleased¹
But this man brings the best people together, after a
long period of thinking and preparing and writing

¹ Author unknown

THE WORKS OF LUCIAN

τινὰς εἰς παχὺ βιβλιον ἐγγράψας, μεγαλη τῇ φωνῇ ἀγορευει κακῶς Πλάτωνα, Πυθαγόραν, Ἀριστοτέλη τοῦτον, Χρύσιππον ἐκεῖνον, ἐμὲ καὶ ὄλως ἅπαντας οὐτε ἑορτῆς ἐφιείσης οὐτε ἵδιᾳ τι τρος ἡμῶν παθών εἶχε γὰρ ἀν τινα συγγνώμην αὐτῷ τὸ πρᾶγμα, εἰ ἀμυνομενος, ἀλλὰ μὴ ἀρχων αὐτὸς ἔδρα

‘Ο δὲ πάντων δεινοτατον, ὅτι τοιαῦτα ποιῶν καὶ τὸ σὸν ὄνομα,¹ ω Φιλοσοφία, ὑποδύεται καὶ ὑπελθῶν τὸν Διάλογον ἡμέτερον οἰκέτην ὄντα, τούτῳ συναγωνιστῇ καὶ ὑποκριτῇ χρῆται καθ’ ημῶν, ἔτι καὶ Μένιππον ἀναπείσας ἐταῖρον ἡμῶν ἄνδρα συγκωμωδεῖν αὐτῷ τὰ πολλά, ὃς μονος οὐ πάρεστιν οὐδὲ κατηγορεῖ μεθ’ ἡμῶν, προδοὺς τὸ κοινόν

27 ‘Ανθ’ ὁν απαντων ἀξιόν ἐστιν ὑποσχεῖν αὐτον την δίλην η τί γὰρ ἀν εἰπεῖν ἔχοι τὰ σεμνότατα διασύρας ἐπὶ τοσούτων μαρτύρων, χρήσιμον γοῦν καὶ πρὸς ἐκείνους τὸ τοιοῦτον, εἰ θεάσαιντο αὐτὸν κολασθέντα, ὡς μηδὲ ἄλλος τις ἔτι καταφρονοίη Φιλοσοφίας ἐπεὶ τό γε τὴν ἡσυχίαν ἀγειν καὶ ὑβριζόμενον ἀνέχεσθαι οὐ μετριότητος, ἀλλὰ ἀνανδρίας και εὐηθείας εἰκότως ἀν νομίζοιτο τὰ μὲν γὰρ τελευταῖα τίνι φορητά, ὃς καθάπερ τὰ ἀνδράποδα παραγαγὼν ἡμᾶς ἐπὶ τὸ πωλητήριον καὶ κήρυκα ἐπιστήσας ἀπημπόλησεν, ὡς φασιν, τοὺς μὲν επὶ πολλῷ, ἐνίους δὲ μνᾶς Ἀττικῆς, ἐμὲ δὲ ὁ παμπονηρότατος οὗτος δύ’ ὁβολῶν οἱ παρόντες δὲ ἐγέλων

‘Ανθ’ ὁν αὐτοί τε ἀνεληλύθαμεν ἀγανακτήσαντες καὶ σὲ ἀξιούμεν τιμωρήσειν ἡμῖν τὰ ἐσχατα ὑβρισμένοις

¹ τὸ σὸν ὄνομα Κ Schwartzia οπὸ τὸ σὸν ονομα MSS

THE DEAD COME TO LIFE

down slanders in a thick roll, and then loudly abuses Plato, Pythagoras, Aristotle here, Chrysippus there, myself, and in a word, one and all, without the sanction of a holiday and without having had anything done to him personally by us. He would have some excuse for the thing, of course if he had acted in self defence instead of starting the quarrel.

What is worst of all, in doing this sort of thing Philosophy, he shelters himself under your name, and he has suborned Dialogue, our serving-man, employing him against us as a helper and a spokesman. Moreover, he has actually bribed Menippus,¹ a comrade of ours, to take part in his farces frequently - he is the only one who is not here and does not join us in the prosecution, thereby playing traitor to our common cause.

For all this he ought to be punished. What, pray, can he have to say for himself after ridiculing all that is most holy before so many witnesses? In fact, it would be a good thing for them, too, if they were to see him punished, so that no other man might ever again sneer at Philosophy, for to keep quiet and pocket insults might well be thought to betoken weakness and simplicity rather than self control. And who could put up with his last performances - bringing us like slaves to the auction-room and appointing a master, he sold us off, they say, some for a high price, some for an Attic mina, and me, a rascally scoundrel that he is, for two obols! And those present laughed!

On account of this, we ourselves have come up here in a rage, and we think it right that you for your part should avenge us because we have been insulted to the limit.

¹ The Cynic of Gadara. Lucian's chief predecessor in

THE WORKS OF LUCIAN

ΠΛΑΤΩΝ

28 Εὖ γε, ὁ Διόγενες, υπὲρ ἀπάντων καλῶς
οποσα εχρῆν ἀπαντα είρηκας

ΦΙΛΟΣΟΦΙΑ

Ηαυσασθε επαινοῦντες ἔγχει τῷ απολογου
μενῷ σὺ δὲ ο Παρρησιάδης λέγε ήδη ἐν τῷ
μέρει σοὶ γὰρ τὸ νῦν ρεῖ μὴ μέλλε οὖν

ΠΑΡΡΗΣΙΑΔΗΣ

29 Οὐ παντα μου, ὁ Φιλοσοφία, κατηγόρησε
Διογένης, ἀλλὰ τα πλείω καὶ ὄσα ἦν χαλεπω-
τερα οὐκ οἶδα ο -ι παθὼν παρέλιπεν ἐγὼ δὲ
τοσούτου δέω ἔξαρνος γενέσθαι ως οὐκ εἴπουν
αὐτά, η ἀπολογίαν τινὰ μεμελετηκώς ἀφίχθαι,
ώστε καὶ ει τινα η αὐτος απεσιώπησεν η εγὼ μὴ
πρότερον ἐφθην είρηκώς, νῦν προσθήσειν μοι
δοκῶ ούτως γὰρ ἀν μάθοις ούστινας ἀπεκί-
ρυττον καὶ κακῶς ἡγόρευον ἀλαζόνας καὶ γόντας
ἀποκαλῶν καὶ μοι μόνον τοῦτο παραφυλάττετε,
εἰ ἀληθῆ περὶ αυτῶν ἔρω εἰ δέ τι βλάσφημον η
τραχὺ φαίνοιτο ἔχων ο λόγος, οὐ τὸν διελέγχοντα
ἐμέ, ἀλλ' ἐκείνους ἀν οἷμαι δικαιότερον αἰτιά
σαισθε,¹ τοιαῦτα ποιοῦντας

Ἐγὼ γὰρ ἐπειδὴ τάχιστα συνεῖδον οποσα τοῖς
ρητορεύουσιν ἀναγκαῖον τὰ δυσχερῆ προσεῖναι
ἀπάτην καὶ ψεῦδος καὶ θρασύτητα καὶ βοήν καὶ
ῳθισμοὺς καὶ μυρία ἀλλα, ταῦτα μέν, ὥσπερ
εἰκὸς ην, ἀπέφυγον, ἐπὶ δὲ τὰ σά, ὁ Φιλοσοφία,
καλὰ ορμήσας ἤξιον ὅπόσον ἔτι μοι λοιπὸν τοῦ
βίου καθάπερ ἐκ ζάλης καὶ κλύδωνος εἰς εύδιόν

¹ αιτιάσαισθε Dindorf αιτιάσεσθαι B αιτιασθαι L αιτια
σεσθε UN, αιτιάσθε γ

THE DEAD COME TO LIFE

PLATO

Good, Diogenes! You have splendidly said all that you ought on behalf of us all

PHILOSOPHY

Stop applauding! Pour in the water for the defendant. Now, Frankness, make your speech in turn, for the water now is running for you. Don't delay then.

FRAKNESS

Diogenes did not complete the complaint against me, Philosophy. He left out, for some reason or other, the greater part of what I said, and everything that was very severe. But I am so far from denying that I said it all and from appearing with a studied defence that whatever he passed over in silence or I neglected previously to say, I purpose to include now. In that way you can find out whom I put up for sale and abused, calling them pretenders and cheats. And I beg you merely to note throughout whether what I say about them is true. If my speech should prove to contain anything shocking or offensive, it is not I, their critic, but they, I think, whom you would justly blame for it, acting as they do.

As soon as I perceived how many disagreeable attributes a public speaker must needs acquire, such as chicanery, lying, impudence, loudness of mouth, sharpness of elbow, and what all besides, I fled from all that, as was natural, and set out to attain your high ideals, Philosophy, expecting to sail, as it were, out of stormy waters into a peaceful haven.

THE WORKS OF LUCIAN

τινα λιμένα ἐσπλεύσας, υπὸ σοὶ σκεπόμενος
καταβιῶναι

30 Καπειδὴ μονον παρέκυψα εἰς τὰ ὑμέτερα, σὲ
μέν, ώσπερ ἀναγκαῖον ἦν, καὶ τούσδε ἀπαντας
ἐθαύμαζον ἀρίστου βίου νομοθετας ὅντας καὶ τοῖς
ἐπ' αὐτὸν ἐπειγομένοις χεῖρα δρέγοντας, τὰ κάλ-
λιστα καὶ συμφορωτατα παραινοῦντας, εἴ τις μη
παραβαίνοι αὐτὰ μηδὲ διολισθάνοι, ἀλλ' ἀτενὲς
ἀποβλέπων εἰς τοὺς κανόνας οὓς προτεθείκατε,
πρὸς τούτους ρυθμίζοι καὶ ἀπευθύνοι τὸν ἑαυτοῦ
βίου, ὅπερ νῆ Δια καὶ τῶν καθ' ὑμᾶς¹ αὐτοὺς
δλίγοι ποιοῦσιν

31 'Ορῶν δὲ πολλοὺς οὐκ ερωτι φιλοσοφίας ἔχο-
μένους ἀλλὰ δόξης μονον τῆς ἀπὸ τοῦ πράγμα-
τος ἐφιεμένους, καὶ τὰ μὲν πρόχειρα ταῦτα καὶ
δημόσια καὶ ὅπόσα παντὶ μιμεῖσθαι ῥάδιον εὐ^ν
μαλα ἐοικοτας ἀγαθοῖς ανδράσι, τὸ γένειον λέγω
καὶ τὸ βαδισμα καὶ τὴν ἀναβολήν, ἐπὶ δὲ τοῦ
βίου καὶ τῶν πραγμάτων ἀντιφθεγγομένους τῷ
σχήματι καὶ τάναντίᾳ ὑμῖν ἐπιτηδεύοντας καὶ
διαφθειρούντας τὸ ἀξίωμα τῆς ὑποσχέσεως, ἡγα-
νάκτουν, καὶ τὸ πρᾶγμα ὅμοιον ἐδόκει μοι καθά-
περ ἀν εἴ τις ὑποκριτὴς τραγωδίας μαλθακὸς
αὐτὸς ὁν καὶ γυναικεῖος Ἀχιλλέα ἢ Θησέα ἢ καὶ
τὸν Ἡρακλέα ὑποκρίνοιτο αὐτὸν μήτε βαδίζων
μήτε βοῶν ἡραικόν, ἀλλὰ θρυπτόμενος ὑπὸ τηλι-
κούτῳ προσωπείω, δν οὐδὲ ἀν ἢ Ἐλένη ποτὲ ἢ
Πολυξένη ἀνάσχοιντο πέρα τοῦ μετρίου αὐταῖς
προσεοικότα, οὐχ ὅπως ὁ Ἡρακλῆς ὁ Καλλίνικος,
ἀλλά μοι δοκεῖ τάχιστ' ἀν ἐπιτρῆψαι τῷ δοπάλῳ

¹ ημᾶς β see opposite note

THE DEAD COME TO LIFE

and to live out the rest of my life under your protection

Hardly had I caught a glimpse of your doctrines when I conceived admiration for you, as was inevitable, and for all these men, who are the lawgivers of the higher life and lend a helping hand to those who aspire to it by giving advice which is extremely good and extremely helpful if one does not act contrary to it or falter, but fixedly regards the principles which you have established and tries to bring his life into harmony and agreement with them—a thing, to be sure, which very few, even of your own disciples, do¹¹

When I saw, however, that many were not in love with Philosophy, but simply coveted the reputation of the thing, and that although in all the obvious commonplace matters which anyone can easily copy they were very like worthy men (in beard, I mean, and walk and garb), in their life and actions, however, they contradicted their outward appearance and reversed your practice and sullied the dignity of the profession, I became angry. The case seemed to me to be as if some actor in tragedy who was soft and womanish should act the part of Achilles or Theseus, or even Heracles himself, without either walking or speaking as a hero should, but showing off airs and graces in a mask of such dignity. Even Helen or Polyxena would never suffer such a man to resemble them too closely, let alone Heracles, the conquering hero, who, in my opinion, would very soon

¹¹ I give Fritzsche's interpretation of this last clause though I fear it strains the Greek and is foreign to Lucian's thought. Another, and I think a better, solution is to excise the clause as an early gloss, reading *ημᾶς* and interpreting it more naturally, "a thing which very few, even in our own time, do." Compare the late gloss in β τι ταῦτα τοῖς καθημᾶς ἔστι μονάχους

THE WORKS OF LUCIAN

παίων τοῦτον αὐτόν τε καὶ τὸ προσωπεῖον, ούτως
ατίμως κατατεθηλυμένος πρὸς αὐτοῦ

,2 Τοιαῦτα καὶ αὐτὸς ὑμᾶς πάσχοντας ὑπ' ἐκείνων
ορῶν οὐκ ἡνεγκα τὴν αἰσχύνην τῆς ὑποκρίσεως,
εἰ πίθηκοι ὄντες ἐτόλμησαν ηρώων προσωπεῖα
περιθέσθαι ἢ τὸν ἐν Κύμη δνον μιμήσασθαι, δις
λεοντῆν περιβαλόμενος ἡξίου λέων αὐτὸς εἶναι,
πρὸς ἀγνοοῦντας τοὺς Κυμαίους ὁγκώμενος μάλα
τραχὺ καὶ καταπληκτικόν, ἄχρι δή τις αὐτὸν
ξένος καὶ λέοντα ἴδων καὶ όνον πολλάκις ἥλεγξε
καὶ ἀπεδίωξε παίων τοῖς ξύλοις

'Ο δὲ μάλιστά μοι δεινόν, ὃ Φιλοσοφία, κατε-
φαίνετο, τοῦτο ἦν οι γὰρ ἀνθρωποι εἱ̄ τινα
τούτων ἑώρων πονηρὸν ἢ ἀσχημον ἢ ἀσελγές τι
ἐπιτηδεύοντα, οὐκ ἔστιν ὅστις οὐ Φιλοσοφίαν
αὐτὴν ἡτιάτο καὶ τὸν Χρύσιππον εὐθὺς ἢ Πλά-
τωνα ἢ Πυθαγόραν ἢ ὅτου επώνυμον αὐτὸν ο
διαμαρτάνων ἐκεῖνος ἐποιεῖτο καὶ οὐ τους λόγους
ἐμιμεῖτο ¹ καὶ ἀπὸ τοῦ κακῶς βιοῦντος πονηρὰ
περὶ ὑμῶν εικαζον τῶν πρὸ πολλοῦ τεθνηκότων
οὐ γὰρ παρὰ ζῶντας ὑμᾶς ἢ ἔξέτασις αὐτοῦ ἐγί-
γνετο, ἀλλ' ὑμεῖς μὲν ἐκποδῶν, ἐκεῖνον δὲ ἑώρων
σαφῶς ἅπαντες δεινὰ καὶ ἀσεμνα ἐπιτηδεύοντα,
ῶστε ἐρήμην ἥλισκεσθε μετ' αὐτοῦ καὶ ἐπὶ τὴν
ομοίαν διαβολὴν συγκατεσπάσθε

,3 Ταῦτα οὐκ ἡνεγκα ὄρῶν ἔγωγε, ἀλλ' ἥλεγχον
αὐτοὺς καὶ διέκρινον ἀφ' ὑμῶν ὑμεῖς δέ, τιμᾶν
επὶ τούτοις δέον, εἰς δικαστήριόν με ἀγετε οὐκ-
οῦν ἦν τινα καὶ τῶν μεμυημένων ἴδων ἔξαγορεύ-
οντα ταῦν θεαῖν τὰ ἀπόρρητα καὶ ἔξορχούμενον
ἀγανακτήσω καὶ διελέγξω, ἐμὲ τὸν ἀσεβοῦντα

¹ εωιεῖτο Seager ἐποιεῖτο γβ

THE DEAD COME TO LIFE

smash both man and mask with a few strokes of his club for making him out so disgracefully effeminate

Just so with me when I saw you so treated by those others, I could not brook the shame of their impersonation when they made bold, though but apes, to wear heroic masks, or to copy the ass of Cumae who put on a lion's skin and claimed to be himself a lion, braying in a very harsh and fearsome way at the ignorant Cumaeans, until at length a foreigner, who had often seen lions and asses, exposed him and chased him away by beating him with sticks

But what seemed to me most shocking, Philosophy, was this, that if people saw any one of these fellows engaged in any wicked or unseemly or indecent practice, every man of them at once laid the blame upon Philosophy herself, and upon Chrysippus or Plato or Pythagoras or whichever one of you furnished that sinner with a name for himself and a model for his harangues, and from him, because he was leading an evil life, they drew sorry conclusions about you others, who died long ago. For as you were not alive, he could not be compared with you. You were not there, and they all clearly saw him following disreputable and discreditable practices, so that you suffered judgment by default along with him and became involved in the same scandal

I could not endure this spectacle, but set about exposing them and distinguishing them from you, and you, who ought to reward me for it, bring me into court! Then if I observed one of the initiates disclosing the mysteries of the Goddesses Twin and rehearsing them in public, and became indignant and showed him up would you consider me the impious

THE WORKS OF LUCIAN

ἡγήσεσθε εἶναι, ἀλλ' οὐ δίκαιον ἐπει καὶ οἱ
αθλοθέται μαστιγοῦν εἰώθασιν, ἦν τις υποκριτὴς
Ἀθηνᾶν ἡ Ποσειδῶνα ἡ τὸν Δία ὑποδεδυκὼς μὴ
καλῶς ὑποκρίνηται μηδὲ κατ' ἀξίαν τῶν θεῶν,
καὶ οὐ δή που ὀργιζονται αὐτοῖς ἐκεῖνοι, διότι
τὸν περικείμενον αὐτῶν τὰ προσωπεῖα καὶ τὸ
σχῆμα ἐνδεδυκότα ἐπέτρεψαν παίειν τοὺς μαστι-
γοφόροις, ἀλλὰ καὶ ἥδοιντ' αὖ, οἷμαι, μᾶλλον¹
μαστιγούμενφ² οἰκέτην μὲν γάρ τινα ἡ ἄγγελοι
μὴ δεξιῶς ὑποκρίνασθαι μικρὸν τὸ πταισμα, τὸν
Δία δὲ ἡ τὸν Ἡρακλέα μὴ κατ' αξίαν ἐπιδεί
ξασθαι τοὺς θεαταῖς, ἀποτρόπαιον ως αἰσχρόν

34 Καὶ γὰρ αὖ καὶ τόδε πάντων ἀτοπώτατον
ἐστιν, ὅτι τοὺς μὲν λόγους ὑμῶν πάνυ ἀκριβοῦσιν
οἱ πολλοὶ αυτῶν, καθάπερ δὲ ἐπὶ τοῦτο μόνον
ἀναγιγνωσκοντες αὐτοὺς καὶ μελετῶντες, ώς τα-
ναντία ἐπιτηδεύοιεν, οὐτως βιοῦσιν τὸ μὲν γὰρ
βιβλίον χρημάτων φησὶ δεῖν καταφρονεῖν³ καὶ
δόξης καὶ μόνον τὸ καλὸν ἀγαθὸν οἴεσθαι καὶ
ἀοργητον εἶναι καὶ τῶν λαμπρῶν τούτων υπερ-
ορᾶν καὶ ἐξ ἴσοτιμίας αὐτοῖς διαλέγεσθαι, καλά,⁴
ῳ θεοί, καὶ σοφὰ καὶ θαυμασια λέγον⁵ ώς ἀλη
θῶς οἱ δὲ καὶ αὐτὰ ταῦτα ἐπὶ μισθῷ διδάσκουσιν
καὶ τοὺς πλουσίους τεθήπασιν καὶ πρὸς τὸ
πργύριον κεχήνασιν, ὀργιλώτεροι μὲν τῶν κυνι-
δίων ὄντες, δειλότεροι δὲ τῶν λαγωῶν, κολακικώ-
τεροι δὲ τῶν πιθήκων, ἀσελγέστεροι δὲ τῶν ὄνων,
άρπακτικωτεροι δὲ τῶν γαλῶν, φιλονεικότεροι δὲ
τῶν ἀλεκτρυόνων τοιγαροῦν γέλωτα ὀφλισκά-
νουσιν ὡθιζόμενοι ἐπ' αὐτὰ καὶ περὶ τὰς τῶν

¹ οἷμαι μᾶλλον *Jacobs* οἷμαι β, μᾶλλον γ
μαστιγούμενφ *Buek* μαστιγούμενων MSS

THE DEAD COME TO LIFE

one. It would not be just. Certainly the officials of the games always flog an actor if he takes the part of Athena or Poseidon or Zeus and does not play it well and in accordance with the dignity of the gods, and the gods themselves are surely not angry at them for letting the scourges whip a man wearing their masks and dressed in their clothing. On the contrary they would be gratified, I take it, if he were flogged more soundly. Not to act a servant or a messenger's part cleverly is a trivial fault but not to present Zeus or Heracles to the spectators worthily—Heaven forgive! how shameful!

It is most extraordinary, too, that most of them are thoroughly up in your writings but live as if they read and studied them simply to practise the reverse. Their book tells them they must despise wealth and reputation, think that only what is beautiful is good, be free from anger, despise these people of eminence, and talk with them as man to man, and its advice is beautiful, as Heaven is my witness, and wise and wonderful, in all truth. But they teach these very doctrines for pay, and worship the rich, and are agog after money, they are more quick tempered than crows, more cowardly than hares, more servile than apes, more lustful than jackasses, more thievish than cats, more quarrelsome than game-cocks. Consequently, they let themselves in for ridicule when they hustle

Text γ πάντα μεν γαρ οσα φασὶν οἶον χρημάτων καταφρονεῖν
β, edd.

⁴ αλλ γ

⁵ λεγον Α Μ Η λεγοντες γ, λιαν β

THE WORKS OF LUCIAN

πλουσίων πυλῶνας αλλήλους παραγκωνιζομενοι καὶ δεῖπνα πολυάνθρωπα δειπνοῦντες καὶ εν αὐτοῖς τούτοις ἐπαινοῦντες φορτικῶς καὶ πέρα τοῦ καλῶς ἔχοντος ἐμφορούμενοι καὶ μεμψίμοιροι φαινόμενοι καὶ ἐπὶ τῆς κύλικος ἀτερπῆ καὶ απωδὰ φιλοσοφοῦντες καὶ τὸν ἀκρατον οὐ φέροντες οἱ ἴδιῶται δὲ ὄπόσοι πάρεισιν, γελῶσι δηλαδὴ καὶ καταπτύουσιν φιλοσοφίας, εἰ τοιαῦτα καθάρματα ἔκτρέφει

35 Τὸ δὲ πάντων αἴσχιστον, ότι μηδενὸς δεῖσθαι λέγων ἔκαστος αὐτῶν, αλλὰ μόνον πλούσιον εἶναι τὸν σοφὸν κεκραγὼς μικρὸν ύστερον προσελθών αἵτει καὶ ἀγανακτεῖ μὴ λαβων, όμοιον ως εἰ τις ἐν βασιλικῷ σχῆματι ὅρθὴν τιάραν ἔχων καὶ διαδῆμα καὶ τὰ ἄλλα ὅσα βασιλείας γνωρίσματα προσαιτοίη τῶν ὑποδεεεστέρων δεόμενος

“Οταν μὲν οὖν λαβεῖν αὐτοὺς δέη, πολὺς ὁ περὶ τοῦ κοινωνικὸν εἶναι δεῖν λόγος καὶ ώς ἀδιάφορον ο πλούτος καί, “Τί γὰρ τὸ χρυσίον ἢ τάργυριον, οὐδὲν τῶν ἐν τοῖς αἰγιαλοῖς ψήφων διαφέρον,” οταν δέ τις ἐπικουρίας δεόμενος ἐταῖρος ἐκ παλαιοῦ καὶ φίλος ἀπὸ πολλῶν ὀλίγα αἵτη προσελθών, σιωπὴ καὶ ἀπορία καὶ ἀμαθία καὶ παλινωδία τῶν δογμάτων πρὸς τὸ ἐναντίον οἱ δὲ πολλοὶ περὶ φιλίας ἐκεῖνοι λόγοι καὶ ἡ αρετὴ καὶ τὸ καλὸν οὐκ οἶδα όποι ποτὲ οίχεται ταῦτα ἀποπτάμενα πάντα, πτερόεντα ώς ἀληθῶς ἐπη, μάτην ὁσημέραι πρὸς αὐτῶν ἐν ταῖς διατριβαῖς σκιαμα-

36 χούμενα μέχρι γὰρ τούτου φίλος ἔκαστος αὐτῶν, εἰς όσον ἀν μὴ ἀργύριον ἢ χρυσίον ἢ προκείμενον ἐν τῷ μέσῳ ἦν δέ τις ὀβολὸν ἐπιδείξη μόνον λέλυται μὲν η εἰρήνη, ἀσπονδα δὲ κάκη-

THE DEAD COME TO LIFE

after it all and elbow one another at the portals of the rich and take part in great banquets, where they pay vulgar compliments, stuff themselves beyond decency, grumble openly at their portions, vent their philosophy disagreeably and discordantly over their cups and fail to carry them drunk well. All those present who are not of the profession laugh at them, naturally, and spit philosophy to scorn for breeding up such beasts.

Most shameless of all, though each one of them says he needs nothing and bawls it abroad that only the wise man is rich, after a little he presents himself and asks for something, and is angry if he does not get it. It is just as if someone in royal robes with a high turban and a diadem and all the other marks of kingly dignity should play the mendicant, begging of men worse off than himself.

When they must needs receive a present, there is a great deal of talk to the effect that a man should be ready to shew what he has, and that money does not matter. "What, pray, does gold or silver amount to, since it is not in any way better than pebbles on the sea-shore!" But when someone in want of help, an old-time comrade and friend, goes and asks for a little of their plenty, he encounters silence, hesitancy, forgetfulness, and complete recantation of doctrines. Their numerous speeches about friendship, their "virtue" and their "honour" have all gone flying off, I know not whither, winged words for certain idly bandied about by them daily in their class-rooms. Each of them is your friend as long as silver and gold are not in sight on the table but if you merely give them a glimpse of an obol, the peace is broken, it is war without truce or parley.

THE WORKS OF LUCIAN

ρυκτα παντα, και τα βιβλια ἔξαληλιπται και η αρετὴ πέφευγεν οἰόν τι καὶ οἱ κύνες πάσχουσιν ἐπειδάν τις ὀστοῦν εἰς μέσους αὐτοὺς ἐμβάλῃ αναπηδήσαντες δάκνουσιν ἀλληλους καὶ τον προ αρπασαντα τὸ οστοῦν υλακτοῦσιν

Λέγεται δὲ καὶ βασιλεύς τις Αἰγύπτιος πιθηκούς ποτὲ πυρριχίζειν διδαξαι καὶ τὰ θηρία—μιμηλότατα δέ ἔστι τῶν ἀνθρωπίνων—ἐκμαθεῖν ταχιστα καὶ ὅρχεῖσθαι ἀλουργίδας ἀμπεχόμενα καὶ προσωπεῖα περικείμενα, καὶ μέχρι γε πολλοῦ εὐδοκιμεῖν τὴν θέαν, ἀχρι δὴ θεατής τις αστεῖος κάρυα ὑπὸ κόλπου¹ ἔχων ἀφῆκεν εἰς τὸ μέσον οἱ δὲ πίθηκοι ἰδόντες καὶ ἐκλαθόμενοι τῆς ορχήσεως, τοῦθ' ὅπερ ἥσαν, πίθηκοι ἐγένοντο ἀντὶ πυρριχιστῶν καὶ συνέτριβον τὰ προσωπεῖα καὶ τὴν ἐσθῆτα κατερρηγγυνούν καὶ ἐμάχοντο περὶ τῆς οπώρας πρὸς αλλήλους, τὸ δὲ σωταγμα τῆς πυρριχῆς διελέλυτο καὶ κατεγελάτο ὑπὸ τοῦ θεάτρου

37 Τοιαῦτα καὶ οὗτοι ποιοῦσιν, καὶ ἐγωγε τους τοιούτους κακῶς ἡγορευον καὶ οὕποτε παύσομαι διελέγχων καὶ κωμῳδῶν, περὶ ὑμῶν δὲ η τῶν υμῶν παραπλησίων—εἰσὶ γάρ, εἰσὶ τινες ὡς ἀληθῶς φιλοσοφίαν ζηλουντες καὶ τοῖς υμετέροις νόμοις ἐμμένοντες—μὴ οὐτως μανείην ἔγωγε ὡς βλάσφημον εἰπεῖν τι η σκαιόν η τί γάρ ἀν ιπεῖν ἔχοιμι, τί γάρ ὑμῶν τοιοῦτον βεβιωται, τοὺς δὲ ἄλαζόνας ἐκείνους καὶ θεοῖς ἐχθροὺς ἄξιον οἵμαι μισεῖν η σὺ γάρ, ω Πυθαγόρα καὶ Πλάτων καὶ Χρύσιππε καὶ Ἀριστότελες, τί φατε, προσήκειν ὑμῶν τοὺς τοιούτους η οἰκείον τι καὶ

¹ κόλπου du Soul κολπου MSS

THE DEAD COME TO LIFE

everywhere, the pages of their books have become blank, and Virtue has taken to her heels. So it is with dogs, when you toss a bone among them, they spring to their feet and begin biting each other and barking at the one that was first to snatch the bone.

It is said, too, that a king of Egypt once taught apes to dance, and that the animals, as they are very apt at imitating human ways, learned quickly and gave an exhibition, with purple mantles about them and masks on their faces. For a long time the show, they say, went well, until a facetious spectator, having nuts in his pocket, tossed them into the midst. On catching sight of them, the monkeys forgot their dance, changed from artists of the ballet to the simians that they really were, smashed their masks, tore their costumes, and fought with each other for the nuts, whereby the carefully planned ballet was entirely broken up, and was laughed at by the spectators.

These self-styled philosophers do just that, and I for my part abused their sort, and shall never stop criticizing and ridiculing them. But as for you and those who resemble you—for there are, there are some who truly cultivate philosophy and abide by your laws—may I never be so insane as to say anything abusive or unkind of you! What could I say? What is there of that nature in the lives that you have led? But those pretenders and miscreants deserve in my opinion to be hated. Come, now, Pythagoras, Plato, Chrysippus, Aristotle—what do you say? Have their sort anything to do with you?

THE WORKS OF LUCIAN

συγγενις επιδείκνυσθαι τῷ βίῳ, νὴ Δι' Ἡρακλῆς φασίν, καὶ πίθηκος η διότι πωγωνας ἔχουσι καὶ φιλοσοφεῖν φασκουσι καὶ σκυθρωποί εἰσι, διὰ τοῦτο χρὴ υμῖν εἰκάζειν αὐτούς, ἀλλὰ ἡνεγκα ἄν, εἰ πιθανοὶ γοῦν ἡσαν καὶ ἐπι τῆς ὑποκρίσεως αὐτῆς υῦν δὲ θᾶττον ἀν γὺψ ἀηδόνα μιμήσαιτο η οὖτοι φιλοσοφους

Εἴρηκα ὑπὲρ εμαυτοῦ οπόσα εἶχον σὺ δέ, ω Ἀληθεια, μαρτύρει πρὸς αὐτοὺς εἰ ἀληθῆ ἐστιν

ΦΙΛΟΣΟΦΙΑ

Μετάστηθι, ω Παρρησιάδη ἔτι πορρωτερω τι ποιῶμεν ημεῖς, πῶς υμῖν εἰρηκέναι ανὴρ ἔδοξεν,

ΑΛΗΟΕΙΑ

Ἐγὼ μέν, ω Φιλοσοφία, μεταξὺ λέγοντος αυτοῦ κατὰ τῆς γῆς δῦναι εὐχόμην οὐτως ἀληθῆ πάντα εἰπεν ἐγνώριζον γοῦν ακούουσα ἔκαστον τῶν ποιουντων αὐτὰ καὶ εφηρμοζον μεταξὺ τοῖς λεγομένοις, τοῦτο μὲν εἰς τόνδε, τοῦτο δὲ ὁ δεῖνα ποιεῖ καὶ όλως ἔδειξε τοὺς ἀνδρας ἐναργῶς καθάπερ ἐπί τυνος γραφῆς τὰ πάντα προσεοικότας, οὐ τὰ σώματα μονον ἀλλὰ καὶ τὰς ψυχὰς αὐτὰς εἰς τὸ ἀκριβέστατον ἀπεικάσας

ΑΡΕΤΗ

Κἀγω πανυ ἡρυθρίασα η Ἀρετή¹

ΦΙΛΟΣΟΦΙΑ

Τμεῖς δε τί φιτε,

η Αρετη b ω Ἀρετη othei MSS

THE DEAD COME TO LIFE

or have they displayed any similarity or kinship in their mode of life? Aye, Heracles and the monkey as the proverb has it¹. Because they have long beards and claim to be philosophers and look soul-ought they to be compared with you? I could have put up with it if they were at least convincing in their roles, but as things are, it would be easier for a buzzard to imitate a nightingale than for them to imitate philosophers.

I have said all that I had to say in my own defence Truth tell them whether it is true.

PHILOSOPHY

Stand aside, Frankness, still farther! What are we to do? What did you think of the man's speech?

TRUTH

For my part, Philosophy, while he was speaking I played that I might sink into the earth, so true was everything that he said. In fact, as I listened, I recognized each of the men who act that way and applied his remarks to them "That refers to this man, so-and-so does that." In short, he portrayed the gentlemen to the life, as in a painting, accurate likenesses in every respect, depicting not only their persons, but their very souls as faithfully as could be.

VIRTUE

I, Virtue, also had to blush for shame.

PHILOSOPHY

And what say you?

¹ You are no more like these men than Heracles was like the monkey that wore the lion's skin Cf § 32, and *Lover of Lies*, § 7

THE WORKS OF LUCIAN

ΠΛΑΤΩΝ

Τι δὲ ἄλλο η̄ αφεῖσθαι αὐτὸν τοῦ εγκλήματος και φίλον ημᾶν και εὐεργέτην ἀναγεγρύφθαι, το γοῦν τῶν Ἰλιέων απεχνῶς πεπόνθαμεν τραγῳδόν τινα τοῦτον ἐφ' ημᾶς κεκινήκαμεν ἀσόμενον τὰς Φρυγῶν συμφοράς ἀδέτω δ' οὖν και τοὺς θεοῖς ἔχθροὺς ἐκτραγῳδείτω

ΔΙΟΓΕΝΗΣ

Και αὐτος, ω̄ Φιλοσοφία, πάνυ ἐπαινῶ τὸν ἀνδρα και ἀνατίθεμαι τὰ κατηγορούμενα και φίλον ποιοῦμαι αὐτὸν γενναῖον όντα

ΙΛΟΣΦΙΑ

;⁴ Εὑ εχει πρόσιθι Παρρησιάδη ἀφίεμέν σε τῆς αἰτίας, και ἀπάσαις κρατεῖς, και τὸ λοιπὸν ἵσθι ημέτερος ών

ΠΑΡΡΗΣΙΑΔΗΣ

Προσεκύνησα τήν γε πρώτην¹ μᾶλλον δέ, τραγικώτερον αὐτὸ ποιήσειν μοι δοκῶ σεμ νότερον γάρ

ω μεγα σεμνὴ Νίκη, τὸν ἐμὸν
βίοτον κατέχοις
και μὴ ληγοις στεφανοῦσα

ΑΡΕΤΗ

Οὐκαῦν δευτέρου κρατῆρος ήδη καταρχώμεθα προσκαλῶμεν κάκείνους, ώς δίκην ὑπόσχωσιν ἀνθ' ών εἰς ημᾶς ὑβρίζουσι κατηγορήσει δὲ Παρρησιάδης ἔκαστον

¹ τήν Πτερωτήν Madvig, i e Victory But for τήν γε πρωτην cf Xen Mem 3, 6, 10 and Demosth Enc 30

THE DEAD COME TO LIFE

PHRATO

What else but to acquit him of the charge and set him down as our friend and benefactor? Indeed, just what happened to theilians¹ has happened to us—we have brought down upon ourselves an actor of tragedies to hold forth about the woes of the Trojans! Let him hold forth, then, and make tragedies out of these miscreants

DIogenes

I, too, Philosophy, commend the man highly, take back my complaint and count him a friend, for he is a gallant fellow

PHILOSOPHY

Good! Come, Frankness! We acquit you of the charge, you have an unanimous verdict in your favour, and from now on you may count yourself one of my household

FRANKNESS

I pay my homage at once (*He kisses his hand*)
But no! I think I shall do it more as they do in a play, for that will be more reverential

“O Victory, goddess so greatly revered,
Take my life in thy care
And cease not to crown me with garlands”²

VIRTUE

Well, then, let us now initiate our second bowl of wine! Let us summon up those others to be punished for the insults they are inflicting upon us! Frankness shall accuse each of them

¹ The latter day Trojans

² Euripides, close of *Phoenissae*, *Orestes*, *Iphigenia in Tauris*

THE WORKS OF LUCIAN

ΦΙΛΟΣΟΦΙΑ

Ορθῶς, ὁ Ἱρετη, ελεξας ώστε συ, παῖ Συλλογισμε, κατακύψας εις το αστυ προσκήρυττε τους φιλοσόφους

ΣΤΑΛΟΙΣΜΟΣ

10 Ἀκουε, σίγα τους φιλοσοφους ηκειν εις ακρόπολιν απολογησομενους ἐπι τῆς Ἱρετῆς και Φιλοσοφίας και Δίκης

ΠΑΡΡΗΣΙΑΔΗΣ

‘Ορᾶς, ολίγοι ἀνίασι γνωρίσαντες το κιγρυγμα, και ἄλλως δεδίασι την Δίκην οι πολλοι δε αὐτῶν οὐδὲ σχολὴν ἄγουσιν ἀμφὶ τους πλουσίους ἔχον τες εἰ δὲ βούλει παντας ήκειν, κατὰ τάδε, ὁ Συλλογισμέ, κήρυττε—

ΣΤΑΛΟΓΙΣΜΟΣ¹

Μηδαμῶς, ἀλλὰ σύ, ὁ Παρρησιάδη, προσκαλει καθ' ὅ τι σοι δοκεῖ

ΠΑΡΡΗΣΙΑΔΗΣ

11 Οὐδὲν τόδε χαλεπόν ‘Ἀκουε, σίγα ὄσοι φιλόσοφοι εἶναι λέγουσιν και ὄσοι προσήκειν αὐτοῖς οἴονται τοῦ ὄνόματος, ήκειν εἰς ἀκρόπολιν ἐπὶ τὴν διανομήν δύο μναῖ ἑκάστῳ δοθήσονται και σησαμαῖος πλακοῦς δς δ' ἀν πωγωνα βαθὺν επιδείξηται, και παλάθην ἴσχάδων οὗτός γε προσ επιλήψεται κομιζειν δ' εκαστον σωφροσύνην μὲν ἡ δικαιοσύνην ἡ εγκράτειαν μηδαμῶς οὐκ αναγκαῖα γὰρ ταῦτα γε, ἥν μὴ παρῇ πέντε δὲ συλλογισμοὺς ἔξ απαντος οὐ γὰρ θέμις ἀνευ τούτων εἶναι σοφόν

κεῖται δ' ἐν μέσσοισι δύο χρυσοῖο ταλαντα τῷ δόμεν, δς μετὰ πᾶσιν ἐριζέμεν ἔξοχος είνῃ

¹ ΣΤΑΛΟΓΙΣΜΟΣ Α Μ Η ΦΙΛ ΙΩΝ

THE DEAD COME TO LIFE

PHILOSOPHY

Quite right, Virtue so slip down into the town,
Syllogism, my lad and summon the philosophers

SYLLOGISM

Oyez! Silence! Let the philosophers come to the Acropolis to present their defence before Virtue Philosophy, and Justice

FRANKNESS

Do you see! Very few of them understood the summons and are coming up. Besides, they fear Justice, and most of them are actually too busy because of their attentions to the rich. If you wish them all to come, Syllogism, make your proclamation like this—

SYLLOGISM

No! You summon them, Frankness in the way you think best

FRANKNESS

Nothing hard about that Oyez! Silence! All who assert that they are philosophers, and all who think that they have any connection with the name, come to the Acropolis for a distribution of gifts! Two minas will be given to every man, and a seed-cake also and whoever displays a long beard shall receive a basket of figs into the bargain. Never mind temperance or justice or self-control, as these qualities are not essential if they are not available, but let each bring with him five syllogisms by all means, for without these it is impossible to be wise.

' Lo, we have set up as prize two talents of gold for the contest,
These shall we give unto him who prevails over all
in debating! '¹

¹ Cf. *Iliad* 18. 507-8

THE WORKS OF LUCIAN

ΦΙΛΟΣΟΦΙΑ¹

Βαβαί, όσοι πλήρης μὲν η άνοδος αθιξομένων επὶ τὰς δύο μνᾶς, ως ἡκουσαν μονον παρὰ δε τὸ Πελασγικὸν ἄλλοι καὶ κατὰ τὸ Ἀσκληπιεῖον ἔτεροι καὶ παρὰ τὸν Ἀρειον πάγον² ἔτι πλείους, ενιοι δὲ καὶ κατὰ τὸν Τάλω τάφον οἱ δὲ καὶ πρὸς τὸ Ανακεῖον προσθέμενοι κλίμακας ἀνέρπουσι βομβηδὸν νὴ Δία και βοτρυδὸν ἐσμοῦ δίκην, ἵνα καὶ καθ' Ὁμηρον ειπω ἄλλὰ κάκεῖθεν εὖ μάλα πολλοὶ κάντεῦθεν

μυρίοι, ὁσα τε φύλλα καὶ ἄνθεα γίνεται ὥρη μεστὴ δὲ ἡ ακρόπολις ἐν βραχεῖ κλαγγηδὸν προκαθιζόντων καὶ πανταχοῦ πήρα κολακεία, πωγων ἀναισχυντία, βακτηρία λιχνεία, συλλογισμὸς φιλαργυρία οἱ δλίγοι δέ, οπόσοι προς τὸ πρῶτον κήρυγμα ἐκεῖνο ανηεσαν, ἀφανεῖς καὶ ἀσημοι, ἀναμιχθέντες τῷ πλήθει τῶν ἄλλων, καὶ λελήθασιν ἐν τῇ ομοιότητι τῶν ἄλλων σχημάτων

ΠΑΡΡΗΣΙΑΔΗΣ³

Τοῦτο γοῦν τὸ δεινότατόν ἔστιν, ὡς Φιλοσοφία, καὶ ὁ τις ἀν μέμψαιτο μάλιστά σου, τὸ μηδὲν ἐπιβαλεῖν γνώρισμα καὶ σημείον αὐτοῖς πιθανώτεροι γὰρ οἱ γόητες οὗτοι πολλάκις τῶν ἀληθῶς φιλοσοφούντων

ΦΙΛΟΣΟΦΙΑ A M H double point U no change of speaker in ΓΝ edd

¹ παγον vulg not in γῆ

² ΠΑΡΡΗΣΙΑΔΗΣ A M H double point Γ no change of speaker in ΟΝ, edd

¹ The prehistoric wall of the Acropolis Only tumble down pieces were then to be seen (if §47) The hit referred

THE DEAD COME TO LIFE

PHILOSOPHY

Ahi! What a lot of them! The road up to the gate is full of men hustling after the two minas, as soon as they heard of them, others are coming up beside the Pelasgicon,¹ others by the precinct of Asclepius,² even more of them along the Aieopigus,³ some, too by the tomb of Talus,⁴ and some have set ladders against the temple of the Twin Brethren⁵ and are climbing up with a hum, by Heaven, and ' in clusters like swarming bees to use the words of Homer,⁶ from that side right many, and from the other 'Thousands of men, like the leaves and the flowers that come in the springtime'

The Acropolis is full in a trice as they "noisily settle in place,"⁸ and everywhere are begging-bags and flatness, beards and shamelessness, staves and gluttony syllogisms and avarice. The few that came up in answer to the first summons are obscure and inconspicuous, intermingled with the crowd of others, and they escape the eye in the general similarity of garb

FRANKNESS

In fact, that is the worst feature of it all, Philosophy, and the one for which you could be most criticized, that you have set no mark and token upon them. These cheats are often more convincing than the genuine philosophers

to here was at the north west corner, by the cave of Pan (*Double Indictment* § 9)

- On the south slope, near the theatre of Dionysus

To the west near the main entrance

⁴ Talus (or Calus) was nephew of Daedalus, who out of jealousy threw him down the cliff. Certain stones at the back of the theatre of Dionysus are thought to belong to his tomb. ⁵ North side exact site uncertain

⁶ *Iliad* 2 89

⁷ *Iliad* 2 468

⁸ *Iliad* 2 463

THE WORKS OF LUCIAN

ΦΙΛΟΣΟΦΙΑ

Ἔσται τοῦτο μετ' ὀλίγουν, ἀλλὰ δεχωμεθα ηδη
αὐτοὺς

ΠΛΑΤΩΝΙΚΟΣ

43 Ἡμᾶς πρώτους χρη τοὺς Πλατωνικοὺς λαβεῖν
ΠΤΟΑΓΟΡΙΚΟΣ

Ούκ, ἀλλὰ τους Πυθαγορικοὺς ήμᾶς πρότερος
γὰρ ὁ Πυθαγόρας ἦν

ΣΤΩΙΚΟΣ

Ληρεῖτε ἀμείνους ημεῖς οι ἀπὸ τῆς Στοᾶς

ΠΕΡΙΠΑΤΗΤΙΚΟΣ

Οὐ μὲν οὖν, ἀλλ᾽ ἔν γε τοῖς χρήμασι πρῶτοι ἀτ
ημεῖς εἴημεν οἱ ἐκ τοῦ Περιπάτου

ΕΠΙΚΟΥΡΥΙΟΣ

Ἡμῖν τοῖς Ἐπικουρείοις τοὺς πλακοῦντας δότε
καὶ τὰς παλάθας περὶ δὲ τῶν μνῶν περιμενοῦ-
μεν, κανὸν ὑστάτους δέη λαβεῖν

ΑΚΑΔΗΜΑΪΚΟΣ

Ποῦ τὰ δύο τάλαντα, δείξομεν γὰρ οι Ἀκαδη-
μαικὸν ὄσον τῶν ἀλλων ἐσμὲν ἐριστικώτεροι

ΣΤΩΙΚΟΣ

Οὐχ ημῶν γε τῶν Στωικῶν παρόντων

ΦΙΛΟΣΟΦΙΑ

44 Παύσασθε φιλονεικοῦντες ὑμεῖς δὲ οι Κυνικο
μήτε ὡθεῖτε ἀλλιήλους μήτε τοῖς ξύλοις παίετε
επ᾽ ἄλλα γὰρ ἵστε κεκλημένοι καὶ νῦν ἔγωγε ἡ
Φιλοσοφία καὶ Ἀρετὴ αὕτη καὶ Ἀλήθεια δικά
σομεν οἵτινες οι ὅρθως φιλοσοφοῦντές εἰσιν εἴτα
όσοι μὲν ἀν εὑρεθῶσιν κατὰ τὰ ἡμῖν δοκοῦντα
βιοῦντες, εὐδαιμονήσουσιν ἀριστοι κεκριμένοι
τοὺς γόητας δὲ καὶ οὐδὲν ἡμῖν προσήκοντας κακοὺς

THE DEAD COME TO LIFE

PHILOSOPHY

That shall be seen to presently, but let us welcome them now

PLATONIST

We Platonists should get our share first

PYTHAGOREAN

No! we Pythagoreans, for Pythagoras was earlier

STOIC

Nonsense! we of the Porch are better

PERIPATETIC

Not at all, in matters of money we of the Walk should be first

EPICUREAN

Give us Epicureans the cakes and the figs, but we will wait for the money, even if we have to be the last to get it

ACADEMIC

Where are the two talents? We Academics will show you how much better debaters we are than the rest!

STOIC

Not while we Stoics are here!

PHILOSOPHY

* Stop your bickering! You Cynics, do not jostle one another or strike each other with your staves. You were asked here for a different purpose, let me assure you! And now I, Philosophy, and Virtue here and Truth will decide who are the genuine philosophers. Then all who are found to be living by our rules shall be pronounced superior and will be happy ever after, but as for the cheats and all those who have nothing in common with us, we shall put

THE WORKS OF LUCIAN

κακῶς ἐπιτρίψομεν, ὡς μὴ ἀντιποιῶνται τῶν
ὑπὲρ αὐτοὺς ἀλαζόνες ὅντες τί τοῦτο, φεύγετε,
νὴ Δία, κατὰ τῶν γε κρημνῶν οἱ πολλοὶ ἀλλό-
μενοι κενὴ δ' οὖν ἡ ἀκρόπολις, πλὴν ὀλίγων
τούτων οπόσοι μεμενήκασιν οὐ φοβηθέντες τὴν
45 κρίσιν οἱ ὑπῆρέται ἀνέλεσθε τὴν πήραν, ἢν ο
Κυνικὸς ἀπέρριψεν ἐν τῇ τροπῇ φέρ' ἵδω τί και
ἔχει ἡ που θέρμους ἡ βιβλίον ἡ ἄρτους τῶν
αὐτοπυριτῶν,

ΤΠΗΡΕΤΗΣ¹

Οὕκ, ἀλλὰ χρυσίον τουτὶ καὶ μύρον καὶ μαχαί-
ριον κουρευτικὸν² καὶ κατοπτρον καὶ κύβους

ΦΙΛΟΣΟΦΙΑ

Εὗ γε, ὁ γενναῖε τοιαῦτα ἥν σοι τὰ ἐφόδια
τῆς ἀσκήσεως καὶ μετὰ τούτων ἡξίους λοιδορεῖ-
σθαι πᾶσιν καὶ τοὺς ἄλλους παιδαγωγεῖν,

ΠΑΡΡΗΣΙΑΔΗΣ

Τοιοῦτοι μὲν οὖν οὗτοι χρὴ δὲ ὑμᾶς
σκοπεῖν ὄντινα τρόπον ἀγνοούμενα ταῦτα πεπαυ-
στεῖν καὶ διαγνωσούται οἱ εντυγχάνοντες, οἵτινες
οἱ ἀγαθοὶ αὐτῶν εἰσὶ καὶ οίτινες αὖ πάλιν οι τοῦ
ετέρου βίου

ΦΙΛΟΣΟΦΙΑ³

Σύ, ὁ Ἀλήθεια, ἔξεύρισκε ὑπὲρ σοῦ γὰρ τοῦτο
γένοιτ' ἀν, ως μὴ ἐπικρατῆ σου τὸ Ψεῦδος μηδὲ
υπὸ τῇ Ἀγνοίᾳ λανθάνωσιν οἱ φαῦλοι τῶν ἀν-
δρῶν σε τοὺς χρηστοὺς μεμιμημένοι

¹ ΤΠΗΡΕΤΗΣ Α Μ Η , cf οι υπῆρεται ΠΑΡΡ vulg

² καὶ μαχαίριον κουρευτικὸν Α Μ Η (κουρικὸν δι τοῦ Soul) καὶ
μαχαίριον θυτικὸν γ, not in β Cf Olympiodorus, *Platon* 4

³ ΦΙΛΟΣΟΦΙΑ Bekker , double point after βίου in 1 U

THE DEAD COME TO LIFE

the wretches to a wretched end, so that they may not claim any part in things that are over their heads, false pretenders that they are! What is this? Are you running away? By Heaven, they are, most of them jumping over the cliffs! The Acropolis is empty except for these few who have remained because they did not fear the trial. Attendants, pick up the bag which the Cynic threw away in the rout. Come, let me see what is in it, probably lupines, or a book, or some whole wheat bread.

ATTENDANT

No! gold—see here!—perfume, a razor, a mirror, and a set of dice!

PHILOSOPHY

Good for you, my fine fellow! Were these your instruments for the mortification of the flesh, and did you think that with the aid of these you could abuse all mankind and instruct the rest of the world?

FRANKNESS

Well, there you see what they are like. You must consider how all this is to stop going on unobserved, and how those who come into contact with them are to tell which of them are the good and which, on the contrary, the followers of the other life.

PHILOSOPHY

Invent a plan, Truth, for it would be in your own interest to do so, in order that Falsehood may not prevail over you, and bad men, under the cloak of Ignorance, escape your eye when they imitate the good.

THE WORKS OF LUCIAN

ΑΛΗΟΕΙΑ

16 Ἐπ' αὐτῷ, εἰ δοκεῖ, Παρρησιάδη ποιησωμέθα τὸ τοιοῦτον, ἐπεὶ χρηστὸς ὡπται καὶ εὔνους ἡμῶν καὶ σέ, ὁ Φιλοσοφία, μάλιστα θαυμάζων, παραλαβόντα μεθ' ἑαυτοῦ τὸν Ἐλεγχον ἅπασι τοῖς φάσκουσι φιλοσοφεῖν ἐντυγχάνειν εἰθ' δὲ μὲν ἀν εύρη γνήσιον ως ἀληθῶς φιλόσοφον, στεφανώσάτω θαλλοῦ στεφάνῳ καὶ εἰς τὸ Πρυτανεῖον καλεσάτω, ἢν δέ τινι—οἷοι πολλοί εἰσι—καταράτω ἀνδρὶ ὑποκριτῇ φιλοσοφίας ἐντύχῃ, τὸ τριβώνιον περισπάσας ἀποκειράτω τὸν πώγωνα ἐν χρῶ πάνυ τραγοκουρικῇ μαχαίρᾳ καὶ ἐπὶ τοῦ μετωπού στύγματα ἐπιβαλέτω ἡ ἔγκαυσάτω κατὰ τὸ μεσόφρυνον ὁ δὲ τύπος τοῦ καυτῆρος ἔστω ἀλώ πηξ ἡ πίθηκος

ΦΙΛΟΣΟΦΙΑ

Εὖ γε, ὁ Ἀλίθεια, φήσ ὁ δὲ Ἐλεγχος, Παρρησιάδη, τοιόσδε ἔστω, οἷος ὁ τῶν ἀετῶν πρὸς τὸν ἥλιον εἶναι λέγεται, οὐ μὰ Δὲ ὡστε κὰκείνους ἀντιβλέπειν τῷ φωτὶ καὶ πρὸς ἐκεῖνο δοκιμάζεσθαι, ἀλλὰ προθεὶς χρυσίον καὶ δόξαν καὶ ἡδονὴν δὲν μὲν ἀν αὐτῶν ἵδης ὑπερορῶντα καὶ μηδαμῶς ἐλκόμενον πρὸς τὴν ὄψιν, οῦτος ἔστω ὁ τῷ θαλλῷ στεφόμενος, δὲν δ' ἀν ἀτενὲς ἀποβλέποντα καὶ τὴν χεῖρα ὀρέγοντα επὶ τὸ χρυσίον, ἀπάγειν ἐπὶ τὸ καυτήριον τοῦτον ἀποκείρας¹ πρότερον τὸν πώγωνα ὡς ἔδοξεν

ΠΑΡΡΗΣΙΑΔΗΣ

47 Ἐσται ταῦτα, ὁ Φιλοσοφία, καὶ ὄψει αὐτίκα μάλα τοὺς πολλοὺς αὐτῶν ἀλωπεκίας ἡ πιθηκ-

¹ αποκείρας Fritzsche αποκείραντα γΝ ἀποκείραντας BU

THE DEAD COME TO LIFE

TRUTH

If you think best, let us empower Frankness himself to do this, since we have seen that he is honest and in sympathy with us, and that he particularly admires you, Philosophy—to take along Investigation and put himself in the way of all who claim to be philosophers. Then, whenever he finds a truly legitimate son of Philosophy, let him crown the man with a wreath of green olive and invite him to the Pnytaneum,¹ and if he meets a scoundrel whose philosophy is but stage-play—there are many of that sort—let him tear his mantle, cut off his beard close to the skin with goat-shears, and stamp or brand a mark on his forehead, between the eyebrows, let the pattern of the brand be a fox or an ape.

PHILOSOPHY

Good for you, Truth! Let the test, Frankness, be like the test of the eaglets against the sun. Not that they, like the eaglets, are to stare at the light and be put to the proof in that way, but set gold and fame and pleasure in their view, and whomsoever of them you see paying no attention and in no way attracted to the spectacle, let him be the one to wear the crown of green olive, but whomever you see gazing fixedly at the gold and reaching his hand out after it, hale him off to the branding-place, after first cutting off his beard in accordance with our decision.

FRANKNESS

It shall be done, Philosophy. You shall very soon see most of them wearing the fox-brand or the ape-

¹ To be maintained at public expense, as Societies thought he should have been.

THE WORKS OF LUCIAN

φόρους, δλίγους δὲ καὶ ἐστεφανωμένους εἰ βού
λεσθε μέντοι, κάνταῦθα ὑμῖν ἀνάξω τινὰς ἡδη
αὐτῶν

ΦΙΛΟΣΟΦΙΑ

Πῶς λέγεις, ἀνάξεις τοὺς φυγοντας,

ΠΑΡΡΗΣΙΑΔΗΣ

Καὶ μαλα, ἥνπερ ἡ ἱέρεια μοι εθελήσῃ προς
δλίγον χρῆσαι τὴν ορμιὰν ἐκείνην καὶ τὸ ἄγκι-
στρον ὅπερ ο αλιεὺς ἀνέθηκεν ο ἐκ Πειραιῶς

ΙΕΡΕΙΑ

Ίδοὺ δὴ λαβέ, καὶ τον κάλαμόν γε αμα, ως
πάντα ἔχης

ΠΑΡΡΗΣΙΑΔΗΣ

Οὐκοῦν, ὁ ιέρεια, καὶ ἵσχαδας μοι τινας δὸς
ανυσασα καὶ δλίγον τοῦ χρυσίου

ΙΕΡΕΙΑ

Λαμβανε

ΦΙΛΟΣΟΦΙΑ

Τί πραττειν ἀνὴρ διανοεῖται, δελεασας το ἄγκι-
στρον ἵσχαδι καὶ τῷ χρυσίῳ καθεζόμενος ἐπὶ το
ἄκρον τοῦ τειχίου καθῆκεν εἰς τὴν πόλιν τί
ταῦτα, ω Παρρησιάδη, ποιεῖς, ἡ που τοὺς λίθους
ἀλιεύσειν διέγνωκας ἐκ τοῦ Πελασγικοῦ,

ΠΑΡΡΗΣΙΑΔΗΣ

Σιωπησον, ω Φιλοσοφία, καὶ τὴν ἄγραν περί
μενε σὺ δέ, ω Πόσειδον ἄγρεῦ καὶ Ἀμφιτρίτη
48 φίλη, πολλοὺς ἡμῖν ἀνάπεμπε τῶν ἵχθύων ἀλλ
ὅρῳ τινα λάβρακα εὐμεγέθη, μᾶλλον δὲ χρύσοφρυν
οὐκ, ἀλλὰ γαλεός ἐστιν πρόσεισι γοῦν τῷ ἄγκι-
στρῳ κεχηνως ὕσφραται τοῦ χρυσίου πλησίου

IHE DEAD COME TO LIFE

bland, and but few crowned with wreaths If you like, however, I will bring you up some of them here and now

PHILOSOPHY

What ! you will bring up the runaways ?

FRANKNESS

Yes, indeed, if the priestess will be good enough to lend me for a moment that hook and line which the fisherman from the Peñaeus dedicated

PRIESTESS

There, take it, and the rod too, so that you may have a complete outfit

FRANKNESS

And now, priestess, give me some figs quickly and a little of your gold

PRIESTESS

Take them

PHILOSOPHY

What does the man intend to do ? Baiting the hook with the fig and the gold, and taking his seat on the crest of the wall, he has made a cast into the town ! Why are you doing that, Frankness ? Have you made up your mind to fish up the stones out of the Pelasgicon ?

FRANKNESS

Hush, Philosophy , wait and see my catch Poseidon, god of fishermen, and dear Amphitrite, send us up quantities of fish ! Ah ! I see a fine big pike, or rather, a golden carp —No, it is a cat fish Anyhow, he is coming up to the hook with his mouth open He has scented the gold , now he is close by , he

THE WORKS OF LUCIAN

ἡδη ἐστίν ἔψανσεν εἰληπται ἀνασπάσωμεν
καὶ σύ, ὁ Ἐλεγχε, ἀνάσπα Ἐλεγχε,¹ συνεπι-
λαβοῦ τῆς ὄρμιᾶς

ΕΛΕΓΧΟΣ

"Ανω ἐστί φέρ' ἵδω τίς εἰ, ὁ βέλτιστε ἰχθύων,
κύων οὗτός γε² Ἡράκλεις τῶν ὀδόντων τί τοῦτο,
ῳ γενναιότατε, εἰληψαι λιχνεύων περὶ τὰς πέ-
τρας, ἔνθα λήσειν ἥλπιστας ὑποδεδυκώς, ἀλλὰ νῦν
ἔστη φανερὸς ἀπασιν ἐκ τῶν βραγχίων ἀπηρτη-
μένος ἔξελωμεν τὸ ἄγκιστρον καὶ τὸ δέλεαρ
μὰ Δι'³ ἐπιεν³ τουτὶ κενόν σοι τὸ ἄγκιστρον ἡ
δ' ἴσχὰς ἡδη προσέσχηται καὶ τὸ χρυσίον ἐν τῇ
κοιλίᾳ

ΠΑΡΡΗΣΙΑΔΗΣ

'Εξεμεσάτω νὴ Δία, ως καὶ ἐπ' ἄλλους δελεάσω-
μεν εὐ ἔχει τί φης, ὁ Διόγενες, οἶσθα τοῦτον
ὅστις ἐστίν, ἢ προσήκει τί σοι ἀνήρ,

ΔΙΟΓΕΝΗΣ

Οὐδαμῶς

ΠΑΡΡΗΣΙΑΔΗΣ

Τί οὖν, ποσου ἀξιον αὐτὸν χρὴ φάναι, ἐγὼ μὲν
γάρ δύ' ὀβολῶν πρώην αὐτὸν ἐτιμησάμην

ΔΙΟΓΕΝΗΣ

Πολὺ λέγεις ἄβρωτός τε γάρ ἐστιν καὶ εἰδε-
χθῆς καὶ σκληρὸς καὶ ἄτιμος ἄφεις αὐτὸν ἐπὶ¹
κεφαλὴν κατὰ τῆς πέτρας σὺ δὲ ἄλλον ἀνά-
σπασον καθεὶς τὸ ἄγκιστρον ἐκεῖνο μέντοι ὄρα,
ῳ Παρρησιάδη, μὴ καμπτόμενός σοι ὁ κάλαμος
ἀποκλασθῆ

¹ ανάσπα Ἐλεγχε γ not in β, vulg

² κύων οὗτός γε³, L Bos αὕων οὗτός γε γ not in β

³ μα Δι'³ ἐπιεν³ γ, but afterι κοιλία after δελεαρ A M H
Previous edd omit β omits καὶ τὸ δελεαρ

ἄγκιστρον

THE DEAD COME TO LIFE

stuck, he is on, let's pull him up You pull too,
Investigation Investigation, take hold of the line
with me'

INVESTIGATION

He is up! Come, let me see what you are, my good fish A dogfish¹ Heracles, what teeth! How about it, my fine fellow? Caught, were you, goorman dizing about the rocks, where you hoped to slip under cover and keep out of sight? But now you will be in public view, hung up by the gills! Let us take out the hook and the bait No, by Zeus, he has swallowed it! Here is your hook, all bare, the fig and the gold are secure in his insides

FRANKNESS

Let him spew them up, by Zeus, so that we may bait for others That's well What say you, Diogenes, do you know who this fellow is, and has he anything in common with you?

DIOGFNES

Not in the least!

FRANKNESS

Well, how much ought we to call him worth? For my part, I valued him at two obols the other day

DIogenES

A high price He is inedible and ugly and tough and worthless Throw him down the cliff head first Let down your hook and pull up another But I say look out, Flinkness, not to let your rod bend till it breaks

¹ i.e. a Cynic

THE WORKS OF LUCIAN

ΠΑΡΡΗΣΙΑΔΗΣ

Θαρρει, ω Διόγενες κοῦφοί εἰσι καὶ τῶν ἀφύων ἐλαφρότεροι

ΔΙΟΓΕΝΗΣ

Νὴ Δί, αφνέστατοί γε ανάσπα δὲ ὄμως

ΠΑΡΡΗΣΙΑΔΗΣ

¶ 9 'Ιδου τις ἄλλος υπόπλατος ὡσπερ ημίτομος
ιχθυς πρόσεισιν, ψῆττά τις, κεχηνώς εἰς τὸ ἄγκι-
στρον κατεπιεν, ἔχεται, ανεσπάσθω τίς ἔστιν,

ΕΛΕΓΧΟΣ

Ο Πλατωνικὸς εἶναι λεγων

ΠΑΡΡΗΣΙΑΔΗΣ

Καὶ συ, ω καταρατε, ήκεις ἐπὶ τὸ χρυσίον, τί
φής, ω Πλάτων, τι ποιῶμεν αὐτόν,

ΠΛΑΤΩΝ

¶ 10 'Απὸ τῆς αυτῆς πέτρας καὶ οὗτος ἐπ' ἄλλον
καθείσθω

ΠΑΡΡΗΣΙΑΔΗΣ

Καὶ μὴν ορῶ τινα πάγκαλον προσιόντα, ως ἀν
ἐν βυθῷ δόξειεν, ποικίλον τὴν χρόαν, ταινίας
τινὰς ἐπὶ τοῦ νώτου ἐπιχρύσους ἔχοντα ὄρᾶς, ω
'Ελεγχε,

ΕΛΕΓΧΟΣ

Ο τὸν Ἀριστοτέλη προσποιούμενος οὗτος
ἔστιν

THE DEAD COME TO LIFE

FRANKNESS

Have no fear, Diogenes They are light, and pull
no harder than weakfish¹

DIOCLES

Ave, they are mighty weak, for certain, pull them
up however

FRANKNESS

See! Here comes another fish that looks like a
plate,² as if he were sliced lengthways, a sort of
flatfish, opening his mouth for the hook. He has
swallowed it, he is caught Up with him! What
is he?

INVESTIGATION

The kind that styles itself Platonic

FRANKNESS

So you came to get the gold too, confound you?
What do you say, Plato? What are we to do with
him?

PLATO

Over the same cliff with him! Let down for
another!

FRANKNESS

Ah, I see a very handsome one coming up, as fair as
can be judged in the deep water, of many colours,
with golden stripes on his back.³ Do you see him,
Investigation?

INVESTIGATION

He is the kind that claims the name of Aristotle

¹ Lucian puns upon *αφυη* (a small fish, sprat) and *αφυής* (dull stupid)

² The pun here is upon *Πλατων* and *πλατύς* (flat)

³ The Peripletetics were criticized for love of gay clothing
and gold

THE WORKS OF LUCIAN

ΠΑΡΡΗΣΙΑΔΗΣ¹

”Ηλθεν, εῖτα πάλιν ἄπεισιν περισκοπεῖ² ἀκριβῶς, αὐθις ἐπανῆλθεν, ἔχανεν, εἰληπται, ἀνιμήσθω

ΑΡΙΣΤΟΤΕΛΗΣ

Μὴ ἀνέρη με, ω Παρρησιάδη, περὶ αυτοῦ
ιγνοῶ γὰρ ὄστις ἐστίν”

ΠΑΡΡΗΣΙΑΔΗΣ

Οὐκοῦν καὶ οὗτος, ω Ἀριστότελες, κατὰ τῶν
51 πετρῶν ἀλλ’ ἦν ἵδού, πολλούς ποευ τοὺς ἰχθῦς
ὅρῳ κατὰ ταῦτὸν ὁμόχροας, ἀκανθώδεις καὶ τὴν
ἐπιφάνειαν εκτετραχυσμένους, ἔχίνων δυσληπτο-
τέρους ἢ που σαγήνης ἐπ’ αὐτοὺς δεήσει,

ΦΙΛΟΣΟΦΙΑ³

’Αλλ’ οὐ πάρεστιν ικανὸν εὶς κὰν ἔνα τινὰ ἐκ
τῆς αγέλης ἀνασπάσαιμεν ἥξει δὲ ἐπὶ τὸ ἄγκι-
στρον δηλαδὴ δις ἀν αὐτῶν θρασύτατος ἡ

ΕΛΕΓΧΟΣ

Κάθεις, εὶς δοκεῖ, σιδηρώσας γε πρότερον ἐπὶ⁴
πολὺ τῆς ὄρμιᾶς, ως μὴ ἀποπρίση τοῖς ὁδοῦσι
καταπιὼν τὸ χρυσίον

ΠΑΡΡΗΣΙΑΔΗΣ

Καθῆκα καὶ σὺ δέ, ω Πόσειδον, ταχεῖαν ἐπι-
τέλει τὴν ἄγραν βαβαί, μάχονται περὶ τοῦ
δελέατος, καὶ οἱ μὲν συνάμα πολλοὶ περιτρώγουσι
τὴν ἴσχάδα, οἱ δὲ προσφύντες ἔχονται τοῦ
χρυσίου εὖ ἔχει περιεπάρη τις μάλα καρτερός
φέρ’ ἵδω τίνος ἐπώνυμον σεαυτὸν εἶναι λέγεις,

¹ ΠΑΡΡ Α Μ Η no change of speaker in MSS

περισκοπεῖ Seybold, Fritzsche περισκόπει MSS

³ ΦΙΛ. Α Μ Η double point after δεήσει in Γ

THE DEAD COME TO LIFE

FRANKNESS

He came up and then swam away again He is making a careful survey Now he has come back again , he has opened his mouth , he is caught Up with him

ARISTOTLE

Don t ask me about him, Frankness I don t know who he is

FRANKNESS

Then he too shall go over the cliff, Aristotle But look here ! I see a great number of fish closely alike in colour, spiny and rough-skinned, harder to grasp than sea-urchins¹ Shall we need a seine for them ?

PHILOSOPHY

But we haven t any It will be enough if we land only one out of the school The one that comes to the hook will of course be the boldest of them

INVESTIGATION

Let down your line, if you want, but first aim it with iron for some distance, so that he may not saw it off with his teeth after he has swallowed the gold

FRANKNESS

It is down Poseidon, grant us a quick catch ! Aha ! they are fighting over the bait , some are nibbling the fig in schools and some have taken firm hold of the gold Good ! A very powerful one is on the hook ! Come, let me see whose namesake you

¹ Stoics, then the most numerous school They themselves were uncouth, and their doctrines spiny

THE WORKS OF LUCIAN

καίτοι γελοῖός είμι αναγκάζων ἵχθυν λαλεῖν
ἀφωνοι γάρ οὐτοί γε ἀλλὰ σύ, ὁ Ἐλεγχε, εἰπὲ
όντινα εχει διδάσκαλον αὐτοῦ

ΕΛΕΓΧΟΣ

Χρύσιππον τουτονί

ΠΑΡΡΗΣΙΑΔΗΣ

Μανθάνω διότι χρυσίον προσήν, οἶμαι, τῷ
ονόματι σὺ δὲ οὖν, Χρύσιππε, πρὸς τῆς Ἀθηνᾶς
εἰπέ, οἶσθα τοὺς ἄνδρας ἡ τοιαῦτα παρανεῖς
αὐτοῖς ποιεῖν,

ΧΡΤΣΙΠΠΟΣ

Νη Δᾶ, οὐβριστικὰ ἐρωτᾶς, ὁ Παρρησιάδη,
προσήκειν τι ημῖν ὑπολαμβάνων τοιούτους ὄντας

ΠΑΡΡΗΣΙΑΔΗΣ

Εὖ γε, ὁ Χρύσιππε, γενναῖος εὶς οὗτος δὲ καὶ
αὐτὸς ἐπὶ κεφαλὴν μετὰ τῶν ἀλλων, ἐπεὶ καὶ
ἀκανθώδης ἐστί, καὶ δέος μὴ διαπαρῇ τις τὸν
λαιμὸν ἐσθίων

ΦΙΛΟΣΟΦΙΑ

52 "Ἄλις, ὁ Παρρησιάδη, τῆς ἄγρας, μη καὶ τίς
σοι, οἷοι πολλοὶ εἰσιν, οἴχηται ἀποσπάσας τὸ
χρυσίον καὶ τὸ ἄγκιστρον, εἰτά σε ἀποτίσαι τῇ
ἱερείᾳ δεήσῃ ὥστε ήμεῖς μὲν ἀπίωμεν περὶ
πατήσουσαι καιρὸς δὲ καὶ ὑμᾶς ἀπιέναι ὅθεν
ήκετε, μη καὶ ὑπερήμεροι γενησθε τῆς προ-
θεσμίας σφὸς δέ, σὺ καὶ ὁ Ἐλεγχος, ὁ Παρ-
ρησιάδη, ἐν κύκλῳ ἐπὶ πάντας αὐτοὺς ἰόντες ἡ
στεφανοῦτε ἡ ἐγκάετε, ὡς ἔφην

THE DEAD COME TO LIFE

say you are But it is silly of me to try to make a fish talk, these anyhow are certainly dumb! Come, Investigation, tell us whom he has for master

INVESTIGATION

Chrysippus here

FRANKNESS

I understand because there was gold in the name, I take it Well, Chrysippus, in the name of the Goddess of Wisdom tell us, do you know these fellows, and do you advise them to do as they do?

CHRYSISSPUS

By Zeus, your questions are insulting, Frankness, if you imply that we have anything in common with that sort

FRANKNESS

Good, Chrysippus that is handsome of you He too shall go head first after the rest, as he is spiny and there is danger that anyone who should try to eat him might get a hole in his gullet

PHILOSOPHY

Enough of fishing, Frankness One of them—there are many capable of it—may snatch off the gold and the hook and make away with them, and then you will have to settle with the priestess So let us go away to take our stroll, and as for you (*to the PHILOSOPHERS*), it is high time you went where you came from, that you may not overstay your leave Frankness, you and Investigation seek them all out on every hand and either drown or brand them, as I said

THE WORKS OF LUCIAN

ΠΑΡΡΗΣΙΑΔΗΣ

"Εσται ταῦτα, ὁ Φιλοσοφία χαίρετε, ὁ βέλτιστοι ἀνδρῶν ἡμεῖς δὲ κατίωμεν, ὁ "Ελεγχε, καὶ τελώμεν τὰ παρηγγελμένα

ΕΛΕΓΧΟΣ

Ποὶ δὲ καὶ πρῶτον ἀπιέναι δεήσει, μῶν εἰς τὴν Ἀκαδημίαν ἡ εἰς τὴν Στοὰν ἡ¹ ἀπὸ τοῦ Λυκείου ποιησώμεθα τὴν ἀρχῆν,

ΠΑΡΡΗΣΙΑΔΗΣ

Οὐδὲν διοίσει τοῦτο πλὴν οἰδά γε ἐγὼ ὡς ὅποι ποτ' ἀν ἀπέλθωμεν, δλίγων μὲν τῶν στεφάνων, πολλῶν δὲ τῶν καυτηρίων δεησόμεθα

¹ η Seybold not in MSS

THE DEAD COME TO LIFE

FRANKNESS

It shall be done, Philosophy Good-bye, gentlemen Let us go down into the town Investigation, and carry out our orders

INVESTIGATION

Where shall we go first? To the Academy, or to the Porch? Or shall we begin with the Lyceum?

FRANKNESS

It will make no difference I am sure, however, that wherever we go we shall need few crowns of olive, but many brands

THE DOUBLE INDICTMENT

Again we have a reply to criticism, this time largely of an aesthetic nature. Lucian had been assailed from both sides by the rhetoricians for abandoning speech making and essay writing and going over to dialogue, consecrated, since Plato's time, to the service of Philosophy, and by the philosophers for not handling dialogue in the traditional way. It is the usual reception accorded to innovators. Lucian's response is characteristically novel and effective. Using the form which he is censured for employing in precisely the way that he is censured for employing it, he insinuates himself into the favour of his audience by taking them first to Heaven to overhear a conversation between Zeus and Hermes, then in company with Hermes and Justice to the Aieopagus, where Justice, after a brief and amusing colloquy with Pin, presides over a series of mock trials (always a delectable entertainment to Greeks), culminating in the two that give the piece its name, *Lucian i Oratory* and *Lucian v Dialogue* from which his audience is delighted to see him come off triumphant. The result is that rhetoric and philosophy *a la mode*, who have brought him before the bar of public opinion, are laughed out of court.

The Dialogue was composed, Lucian tells us (§ 32), when he was about forty years old, therefore probably not far from the year 165 A.D.

ΔΙΣ ΚΑΤΗΓΟΡΟΤΜΕΝΟΣ¹

ΖΕΣ

I Ἀλλ' επιτριβεῖν ὅπόσοι τῶν φιλοσόφων παρὰ μόνοις τὴν εὐδαιμονίαν φασὶν εἶναι τοῖς θεοῖς εἰ γοῦν ἡδεσταν οπόσα τῶν ἀνθρωπων ἔνεκα πάσχομεν, οὐκ ἀν ἡμᾶς τοῦ νέκταρος ἢ τῆς ἀρβροσίας ἐμακάριζον Ὁμήρῳ πιστεύσαντες ἀνδρὶ τυφλῷ καὶ γόητι, μάκαρας ἡμᾶς καλοῦντι καὶ τὰ ἐν οὐρανῷ διηγουμένῳ, δις οὐδὲ τὰ ἐν τῇ γῇ καθορᾶν ἔδύνατο αὐτίκα γέ τοι ὁ μὲν Ἡλιος οὗτοσὶ ζευξάμενος τὸ ύρμα πανήμερος τὸν οὐρανὸν περιπολεῖ πῦρ ἐνδεδυκὼς καὶ τῶν ἀκτινων αποστίλβων, οὐδ' ὄσον κυήσασθαι τὸ οὖς, φασί, σχολὴν ἄγων ἢν γάρ τι κὰν ὀλίγον ἐπιρραφθυμῆσας λάθη, ἀφηνιάσαντες οἱ ἵπποι καὶ τῆς οδοῦ παρατραπόμενοι κατέφλεξαν τὰ πάντα ἢ Σελήνη δὲ ἄγρυπνος καὶ αὐτὴ περίεισιν φύνουσα τοῖς κωμάζουσιν καὶ τοῖς ἀωρὶ ἀπὸ τῶν δείπνων ἐπανιοῦσιν ὁ Ἀπόλλων τε αὖ πολυπράγμονα τὴν τέχνην ἐπανελόμενος ὀλίγον δεῖν τὰ ὡτα ἐκκεκώφηται πρὸς τῶν ἐνοχλούντων κατὰ χρείαν τῆς μαντικῆς, καὶ ἄρτι μὲν αὐτῷ ἐν Δελφοῖς ἀναγκαῖον εἶναι, μετ' ὀλίγον δὲ εἰς Κολοφῶνα θεῖ, κάκεῖθεν εἰς Ξάνθον μεταβαίνει καὶ δρομαῖος

Available in photographs Γ, UPN

¹ ΔΙΣ ΚΑΤΗΓΟΡΟΤΜΕΝΟΣ Η ΔΙΚΑΣΤΗΡΙΑ β

THE DOUBLE INDICTMENT

ZEUS

PLAUE take all philosophes who say that bliss is to be found only among the gods! If they but knew all that we endure for the sake of men, they would not envy us our nectai and ambrosia, putting then trust in Homer, a blind man and a fraud, who called us blissful and told about what is in heaven when he could not even see what is on earth. Here is an example right at hand. Helius puts his team to his chariot and traverses the sky all day long, clad in a garment of fire and resplendent with rays, not even getting leisure enough to scratch his ear, as they say for if he unconsciously relaxes the least bit, his horses run away, turn out of the road, and burn everything up. Selene, too, goes about without a wink of sleep, giving light to night roisterers and people returning late from dinners. Apollo, again, has taken up a very active profession, and has been deafened almost completely by people besetting him with requests for prophecies. One moment he has to be in Delphi, the next, he runs to Colophon, from there he crosses to Xanthus, and again at full speed

THE WORKS OF LUCIAN

αὐθις εὶς Δῆλον ἥτις Βραγχιδας καὶ ὄλως ἐνθα
 ἀνη πρόμαντις πιοῦσα τοῦ ἱεροῦ νάματος καὶ
 μασησαμένη τῆς δάφνης καὶ τὸν τρίποδα δια-
 σείσασα κελεύη παρειναι, ἀοκνον χρὴ αὐτίκα
 μιλα παρεστάναι συνείροντα τους χρησμοὺς ἥτις
 οἰχεσθαί οἱ τὴν δόξαν τῆς τέχνης ἐώ γὰρ
 λέγειν οπόσα ἐπὶ πείρᾳ τῆς μαντικῆς ἐπιτεχνῶν-
 ται αυτῷ αρνεια κρέα καὶ χελώνας εὶς τὸ αὐτὸ^ν
 ἔψοντες, ὡστε εἰ μὴ τὴν ρῦνα δέξας ἦν, καὶ
 ἀπῆλθεν αὐτοῦ ο Λυδὸς καταγελῶν ο μὲν γὰρ
 Ἀσκληπιὸς ὑπὸ τῶν νοσούντων ἐνοχλούμενος
 “ὅρῇ τε δεινὰ θιγγανει τε ἀηδέων ἐπ’ ἀλλοτρίησί
 τε συμφορῆσιν ἴδιας καρποῦται λύπας” τί γὰρ
 ἀνη¹ τοὺς Ἀνέμους φυτουργοῦντας λέγοιμι καὶ
 παραπέμποντας τὰ πλοῖα καὶ τοῖς λικμῶσιν
 ἐπιπνέοντας, ἥ τὸν “Τπνον επὶ πάντας πετόμενον,
 ἥ τὸν “Ονειρον μετὰ τοῦ” Τπνον διανυκτερεύοντα
 καὶ ὑποφητεύοντα αὐτῷ, πάντα γὰρ ταῦτα ὑπὸ^ν
 φιλανθρωπίας οἱ θεοὶ πονοῦσιν, πρὸς τὸν ἐπὶ τῆς
 γῆς βίον εκαστος² συντελοῦντες

2 Καίτοι τὰ μὲν τῶν ἀλλων μέτρια ἐγὼ δὲ αὐτὸς
 ο πάντων βασιλεὺς καὶ πατήρ ἀσας μὲν ἀηδίας
 ἀνέχομαι, ὅσα δὲ πράγματα ἔχω πρὸς τοσαύτας
 φροντίδας διηρημένος ὡς πρῶτα μὲν τὰ τῶν
 ἀλλων θεῶν ἔργα ἐπισκοπεῖν ἀναγκαῖον ὅπόσοι
 τι ἡμῖν συνδιαπράττουσι τῆς ἀρχῆς, ὡς μὴ βλα-
 κεύωσιν ἐν αὐτοῖς, ἀπειτα δὲ καὶ αὐτῷ μυρία
 ἄττα πράττειν καὶ σχεδὸν ἀνέφικτα ὑπὸ λεπτό-
 τητος οὐ γὰρ μόνον τὰ κεφάλαια ταῦτα τῆς

¹ ἥ C F Heinmann (and Ψ²) ει γUN

² εκαστος Cobet (εκαστός τι) εκαστοι β, εκάστοις γ

THE DOUBLE INDICTMENT

to Delos or to Branchidae In a word, whenever his prophetess, after drinking from the holy well and chewing laurel and setting the tripod ashake, bids him appear, there is no delaying—he must present himself immediately to recite off his prophecies, or else it is all up with his reputation in the profession I say nothing of the devices they get up to test his powers of divination, cooking mutton and turtle together, so that if he had not a good nose, that Lydian would have gone off laughing at him¹ As for Asclepius, he is pestered by the sick “Diseases he sees, and touches what he loathes, and in the woes of others finds a crop of sorrow for himself² Why should I refer either to the Winds, that aid the crops and speed the ships on their courses and blow upon the winnowers, or to Sleep, that wings his way to everyone, or to Jack-of-dreams, that keeps vigil all night long with Sleep and serves as his interpreter? All this work the gods do out of love for man, each contributing to life on earth

And yet the others are not so badly off in comparison with myself I am the monarch and father of all but how many discomforts I put up with and how many bothers I have, distracted as I am by such a number of things to think of! First, I must oversee the work of all the other gods who help me in any way in administering my sovereignty, in order that they may not be remiss in it Then I myself have to do any number of tasks that are almost impossible to carry out on account of their minuteness, for it is not to be supposed that I

¹ Croesus, who got up the device, according to Herodotus, to see which oracle was the most trustworthy (Herod 1, 46–49)

² Hippocrates *de Flatibus*, 1, 6, said of the physician

THE WORKS OF LUCIAN

διοικήσεως, νετοὺς καὶ χαλάζας καὶ πνεύματα
 καὶ ἀστραπὰς αὐτὸς οἰκονομησάμενος καὶ δια-
 τάξας πέπαυμαι τῶν ἐπὶ μέρους φροντίδων ἀπηλ-
 λαγμένος, ἀλλα μὲ δεῖ καὶ ταῦτα μὲν ποιεῖν
 ἀποβλέπειν δὲ κατὰ τὸν αὐτὸν χρόνον ἀπαντα-
 χόσε καὶ πάντα ἐπισκοπεῖν ὡσπερ τὸν ἐν τῇ Νεμέᾳ
 Βουκόλοι, τοὺς κλέπτοντας, τοὺς ἐπιορκοῦντας,
 τοὺς θύοντας, εἴ τις ἔσπεισε, πόθεν ἡ κυῖσα καὶ
 ὁ καπνὸς ἀνέρχεται, τις νοσῶν ἡ πλέων ἐκάλεσεν,
 καὶ τὸ πάντων ἐπιπονώτατον, ὑφ' ἑνα καιρὸν ἔν
 τε Ὁλυμπίᾳ τῇ ἑκατόμβῃ παρεῖναι καὶ ἐν Βα-
 βυλῶνι τοὺς πολεμοῦντας ἐπισκοπεῖν καὶ ἐν
 Γέταις χαλαζᾶν καὶ ἐν Αἰθίοψιν εὐωχεῖσθαι

Τὸ δὲ μεμψίμοιρον οὐδὲ οὕτω διαφυγεῖν ῥάδιον,
 ἀλλὰ πολλάκις οἱ μὲν ἄλλοι θεοί τε καὶ ἀνέρες
 ἱπποκορυσταὶ εύδουσι παννύχιοι, τὸν Δία δὲ ἐμὲ
 οὐκ ἔχει νῆδυμος ὑπνος ἡν γάρ τι που καὶ
 μικρὸν ἐπινυστάσωμεν, ἀληθῆς εὐθὺς ὁ Ἐπίκου-
 ρος, ἀπρονοίτους ἡμᾶς ἀποφαίνων τῶν ἐπὶ γῆς
 πραγμάτων καὶ ὁ κίνδυνος οὐκ εὐκαταφρόνητος
 εἰ ταῦτα οἱ ἄνθρωποι πιστεύσουσιν αὐτῷ, ἀλλ'
 ἀστεφάνωτοι μὲν ἡμῖν οἱ ναοὶ ἔσονται, ἀκνίσωτοι
 δὲ αἱ ἀγυναι, ἀσπονδοι δὲ οἱ κρατῆρες, ψυχροὶ δὲ
 οἱ βωμοί, καὶ ὀλως ἄθυτα καὶ ἀκαλλιέρητα
 πάντα¹ καὶ ὁ λιμὸς πολυς τοιγαροῦν ὡσπερ οἱ
 κυβερνῆται ὑψηλὸς μόνος ἐπὶ τῆς πρύμνης
 ἐστηκα τὸ πηδάλιον ἔχων ἐν ταῖν χεροῖν, καὶ οἱ
 μὲν ἐπιβάται μεθύοντες εἰ τύχοι ἐγκαθεύδουσιν,

¹ πάντα Guyet not in MSS

THE DOUBLE INDIMENT

simply manage and direct in person the principal features of my administration, such as rain, hail, wind, and lightning, and that then I am through, being dispensed from thinking of details. No, not only must I do all that, but I must look in all directions at the same time and keep an eye on everybody, just like the heidsman at Nemea,¹ to see who is stealing, who is committing perjury, who is offering sacrifice, whether anybody has poured a drink-offering, from what quarter the steam and the smoke of burnt-offerings rise, who has called upon me in sickness or at sea. What is most laborious of all, at one and the same moment I must attend the great sacrifice at Olympia, keep an eye on the armies at war near Babylon, send hail in the country of the Getae, and attend a banquet among the Ethiopians.

At that, it is not easy to escape criticism. It often happens that the others, "the gods and the warriors crested with horse-tails, sleep all through the night, while I, though Zeus, am not "held in the sweetness of slumber,"² for if I drowse off, even for an instant, Epicurus is instantly confirmed in his assertion that we exercise no providence over what happens on earth. And we cannot make light of the danger if men are going to take his word for this our temples will have no wreaths, our wayside shrines no savoury steam, our wine-bowls no drink-offerings, our altars will be cold, and in short there will be general dearth of sacrifices and oblations, and famine will be rife. For that reason, like the master of a ship, I stand by myself high up on the stern with the tiller in my hands, and everybody else aboard gets drunk, perhaps, and goes to sleep, whereas I,

¹ Argus

² Partial paraphrase of *Iliad* 2, 1-2

THE WORKS OF LUCIAN

έγω δὲ ἄγρυπνος καὶ ἀσιτος υπὲρ απάντων
“μερμηρίζω κατὰ φρένα καὶ κατὰ θυμὸν” μόνω
τῷ δεσπότης εἶναι δοκεῖν τετιμημένος ὡστε
ηδέως ἀν ἐρούμην τοὺς φιλοσοφους, οἱ μόνους
τοὺς θεοὺς εὐδαιμονίζουσιν, πότε καὶ σχολάζειν
ἡμᾶς τῷ νέκταρι καὶ τῇ ἀμβροσίᾳ νομίζουσι μυρία
όσα ἔχοντας πράγματα

’Ιδού γέ τοι ὑπ’ ἀσχολίας τοσαύτας ἔώλους
δίκας φυλάττομεν ἀποκειμένας ὑπ’ εὐρῶτος ἥδη
καὶ αραχνίων διεφθαρμένας, καὶ μάλιστα ὁπόσαι
ταῖς ἐπιστήμαις καὶ τέχναις πρὸς ἀνθρωπους
τινὰς συνεστᾶσιν, πάνυ παλαιὰς ἐνίας αὐτῶν
οἱ δὲ κεκράγασιν ἀπανταχόθεν καὶ ἀγανακτοῦσιν
καὶ τὴν δίκην ἐπιβοῶνται κάμε τῆς βραδυτῆτος
αἰτιῶνται, ἀγνοοῦντες ὡς οὐκ διηγωρία τὰς κρί-
σεις ὑπερημέρους συνέβη γενέσθαι, ἀλλ’ ὑπὸ τῆς
εὐδαιμονίας ἡ συνεῦναι ἡμᾶς ὑπολαμβάνουσιν
τοῦτο γὰρ τὴν ἀσχολίαν καλοῦσι

ΕΡΜΗΣ

Καύτός, ὁ Ζεῦ, πολλὰ τοιαῦτα ἐπὶ τῆς γῆς
ἀκούων δυσχεραινόντων λέγειν πρὸς σὲ οὐκ ἐτόλ-
μων ἐπεὶ δὲ συ περὶ τούτων τοὺς λόγους ἐνέ-
βαλες, καὶ δὴ λέγω πάνυ ἀγανακτοῦσιν, ὡ
πάτερ, καὶ σχετλιάζουσιν καὶ εἰς τὸ φανερὸν μὲν
οὐ τολμῶσι λέγειν, ὑποτουθορύζουσι δὲ συγκε-
κυφότες αἰτιώμενοι τὸν χρόνον οὖς ἔδει πάλαι
τὰ καθ’ αὐτοὺς εἰδότας στέργειν ἔκαστον τοὺς
δεδικασμένοις

ΖΕΤΣ

Τί οὖν, ὁ Ἐρμῆ, δοκεῖν, προτίθεμεν αὐτοῖς
ἀγορὰν δικῶν, ἢ θέλεις εἰς νέωτα παραγγελοῦμεν,

THE DOUBLE INDICTMENT

without closing my eyes or eating, "ponder in heart and in soul ¹ for the benefit of all, rewarded only by being considered captain. So I should like to ask the philosophers, who say that only the gods are happy, when they suppose we really find leisure for our nectar and our ambrosia in the midst of our countless bothers.

Now, here is a case in point for lack of spare time we are keeping all these stale lawsuits filed away, already spoiled by mildew and spider webs, especially those brought against certain persons by the sciences and the arts—some of these are very antiquated ². People are making an outcry on all sides and losing patience and hurling reproaches at Justice and blaming me for my slowness, not knowing that the hearings have not been postponed, as it happens, on account of our negligence, but on account of the bliss in which they imagine we exist for that is what they call our press of business.

HIMES

I myself hear a great many complaints of that sort on earth, Zeus, but I did not venture to mention them to you. Now, however, I shall do so, as you began the discussion of this topic. They are indeed out of patience and indignant, father, and although they do not venture to talk openly, they put their heads together and grumble, finding fault with the delay. These men should have known long ago how things stood with them and should have acquiesced in the verdict in each case.

ZEUS

Well, what do you think, Hermes? Shall we open a session of court for them, or do you wish we should announce it for next year?

¹ *Iliad* 2, 3

What these are becomes clear later (p. 109).

THE WORKS OF LUCIAN

ΕΡΜΗΣ

Οὐ μὲν οὖν, ἀλλὰ ἥδη προθῶμεν

ΖΕΤΣ

Οὗτοι ποίει σὺ μὲν κήρυξτε καταπτάμενος ὅτι
ἀγορὰ δικῶν ἔσται κατὰ τάδε πάντας ὅπόσοι
τὰς γραφὰς ἀπενηνόχασιν, ἥκειν τήμερον εἰς
"Ἀρειον πάγου, ἐκεῦ δὲ τὴν μὲν Δίκην ἀποκλη-
ροῦν σφίσι τὰ δικαστήρια κατὰ λόγου τῶν τιμη-
μάτων ἐξ απάντων Ἀθηναίων εὶ δέ τις ἄδικον
οἴοιτο γεγενῆσθαι τὴν κρίσιν, ἔξειναι ἐφέντι ἐπ'
ἐμὲ δικάζεσθαι ἐξ ὑπαρχῆς, ως εὶ μηδὲ τὸ παρά
παν ἐδεδίκαστο σὺ δέ, ὡς θύγατερ, καθεξομένη
παρὰ τὰς σεμνὰς θεὰς ἀποκλήρου τὰς δίκας καὶ
ἐπισκόπει τοὺς δικάζοντας

ΔΙΚΗ

Λῦθις εἰς την γῆν, ἵν' ἔξειλαν νομένη πρὸς αὐτῶν
δραπετεύω πάλιν ἐκ τοῦ βίου τὴν Ἀδικίαν επιγε-
λῶσαν οὐ φέρουσα,

ΖΕΤΣ

Χρηστὰ ἐλπίζειν σε δεῖ πάντως γὰρ ἥδη
πεπείκασιν αὐτὸὺς οἱ φιλόσοφοι σὲ τῆς Ἀδικίας
προτιμᾶν, καὶ μάλιστα ὁ τοῦ Σωφρονίσκου τὸ
δίκαιον ὑπερεπαινέσας καὶ ἀγαθῶν τὸ μέγιστον
ἀποφήνας

ΔΙΚΗ

Πάνυ γοῦν δν φῆς αὐτὸν ἔκεινον ὕνησαν οι
περὶ ἐμοῦ λόγοι, δις παραδοθεὶς τοῖς ἔνδεκα καὶ
εἰς τὸ δεσμωτήριον ἐμπεσὼν ἐπιειν ἄθλιος τοῦ
κωνείου, μηδὲ τὸν ἀλεκτρυόνα τῷ Ἀσκληπιῷ

THE DOUBLE INDICTMENT

HERMES

No, indeed, let us open it now

ZEUS

Do so Fly down and proclaim that there will be a session of court under the following regulations All who have entered suit are to come to the Areopagus to-day, at that place Justice is to empanel juries for them out of the entire body of Athenians, the number of jurymen to depend upon the penalty involved, and if anyone thinks that his hearing has been unjust, he is to be allowed to appeal to me and have the case tried afresh, just as if it had not been tried at all (*To Justice*) Daughter, take your place beside the Dead Goddesses,¹ empanel the juries and have an eye on the trials

JUSTICE

Back to earth once more, to be driven off by them and to flee from the world again because I cannot stand being laughed at by Injustice?

ZEUS

You must be of good hope Certainly by now the philosophers have persuaded them to regard you more highly than Injustice, especially the son of Sophroniscus,² who praised just dealing to the skies and declared it the greatest of blessings

JUSTICE

Truly the very man you mention profited greatly by his talk about me! He was handed over to the Eleven, thrown into prison, and drank hemlock, poor fellow, before he had even paid that cock to

¹ The Eumenides, since the trial of Orestes had an altar on the Areopagus ² Socrates

THE WORKS OF LUCIAN

αποδεδωκως παρὰ τοσοῦτον υπερέσχον οι κατήγοροι τάναντία περὶ τῆς Ἀδικίας φιλοσοφοῦντες

ΖΕΤΣ

6 Ξένα ἔτι τοῖς πολλοῖς τὰ τῆς φιλοσοφίας ἥν τότε, καὶ ὀλίγοι ἥσαν οἱ φιλοσοφοῦντες, ὡστε εἰκότως εἰς τὸν Ἀνυτον καὶ Μέλητον ἔρρεπεν τὰ δικαστήρια τὸ δε νῦν εἶναι, οὐχ ορᾶς ὅσοι τρίβωνες καὶ βακτηρίαι καὶ πῆραι, καὶ ἀπανταχοῦ πωγων βαθὺς καὶ βιβλίον ἐν τῇ ἀριστερᾷ, καὶ πάντες υπὲρ σοῦ φιλοσοφοῦσι, μεστοὶ δὲ οι περί πατοι κατὰ ιλας καὶ φάλαγγας αλλήλοις ἀπαντώντων, καὶ οὐδεὶς ὅστις οὐ τρόφιμος τῆς ἀρετῆς εἶναι δοκεῖν βούλεται πολλοὶ γοῦν τὰς τέχνας αφέντες ἃς εἶχον τέως, ἐπὶ τὴν πήραν ἄξαντες καὶ τὸ τριβωνιον, καὶ τὸ σῶμα πρὸς τὸν ἥλιον εἰς τὸ Αἰθιοπικὸν ἐπιχράναντες αὐτοσχέδιοι φιλόσοφοι ἐκ σκυτοτόμων ἢ τεκτόνων περινοστοῦσι σὲ καὶ τὴν σὴν ἀρετὴν ἐπαινοῦντες ὡστε κατὰ τὴν παροιμιαν, θᾶττον ἀν τις ἐν πλοίῳ πεσὼν διαμάρτοι ξύλου ἢ ἐνθα ἀν ἀπίδη ὁ ὄφθαλμός, ἀπορήσει φιλοσόφου

ΔΙΚΗ

7 Καὶ μὴν οὗτοί με, ὦ Ζεῦ, δεδίττονται πρὸς ἀλλήλους ἐρίζοντες καὶ ἀγνωμονοῦντες ἐν αὐτοῖς οἷς περὶ ἐμοῦ διεξέρχονται φασὶ δὲ λαὶ τοὺς πλείστους αὐτῶν ἐν μεν τοῖς λόγοις προσποιεῖ σθαί με, ἐπὶ δὲ τῶν πραγμάτων μηδὲ τὸ παράπαν εἰς τὴν οἰκίαν παραδέχεσθαι, ἀλλὰ δῆλους εἶναι ἀποκλείσοντας ἣν ἀφίκωμαί ποτε αὐτοῖς ἐπὶ τὰς θύρας πάλαι γὰρ τὴν Ἀδικίαν προεπεξεύωσθαι αὐτοῖς

THE DOUBLE INDICTMENT

Asclepius,¹ so much the better of the argument had his accusers, whose philosophy was directly opposed to his and favoured Injustice

ZEUS

The people were still unfamiliar with the teachings of philosophy at that time, and there were few that pursued it, so it was natural that the juries inclined towards Anytus and Meletus. But at present, do not you see how many short cloaks and staves and wallets there are? On all sides there are long beards, and books in the left hand, and everybody preaches in favour of you, the public walks are full of people assembling in companies and in battalions, and there is nobody who does not want to be thought a scion of Virtue. In fact, many, giving up the trades that they had before, rush after the wallet and the cloak, tan their bodies in the sun to Ethiopian hue, make themselves extemporaneous philosophers out of cobblers or carpenters, and go about praising you and your virtue. Consequently, in the words of the proverb, it would be easier for a man to fall in a boat without hitting a plank than for your eye to miss a philosopher wherever it looks.

JUSTICE

Yes, but those very men frighten me, Zeus, by quarrelling with each other and showing unfairness even in their discussions of me. It is rumoured, too, that while most of them claim kinship with me in words, when it comes to facts they do not even open their house to me at all, but make it plain that they will lock me out if ever I come to their door, for they made Injustice their bosom friend long ago.

¹ His last words were "Crito, we owe a cock to Asclepius. Do pay it without fail" (*Fnd of Phaedo*)

THE WORKS OF LUCIAN

ΖΕΥΣ

Οὐ παντες, ὁ θύγατερ, μοχθηροί εἰσιν ἵκανὸν
δὲ καὶ ἐνίοις τισὶν χρηστοῖς ἐντυχησάλλα' ἅπιτε
ἡδη, ὡς καὶ ὀλίγα τήμερον ἐκδικασθῶσιν

ΕΡΜΗΣ

8 Προίωμεν, ὁ Δίκη, ταύτη εὐθὺν τοῦ Σουνίου
μικρὸν ὑπὸ τὸν Τμηττὸν ἐπὶ τὰ λαιὰ τῆς Πάρνη-
θος, ἐνθα αἱ δύο ἐκεῖναι ἀκραι σὺν γὰρ ἔοικας
ἐκλελῆσθαι πάλαι τὴν ὁδόν ἀλλὰ τί δακρύεις
καὶ σχετλιάζεις, μὴ δέδιθι οὐκέθ' ὄμοια τὰ ἐν
τῷ βίῳ τεθνᾶσιν ἐκεῖνοι πάντες οἱ Σκείρωνες καὶ
Πιτυοκάμπται καὶ Βουσίριδες καὶ Φαλάριδες οὓς
εδεδίεις τότε, νυνὶ δὲ Σοφία καὶ Ἀκαδήμεια καὶ
Στοὰ κατέχουσι πάντα καὶ πανταχοῦ σε ζητοῦσιν
καὶ περὶ σοῦ διαλέγονται, κεχηνότες εἴ ποθεν εἰς
αὐτοὺς καταπτοῖ πάλιν

ΔΙΚΗ

Σὺ γοῦν μοι τάληθές, ὁ Ἔρμη, ἀν εἴποις μόνος,
ἄτε συνὼν αὐτοῖς τὰ πολλὰ καὶ συνδιατρίβων ἐν
τε γυμνασίοις καὶ ἐν τῇ ἀγορᾷ—καὶ ἀγοραῖος γὰρ
εἴ καὶ ἐν ταῖς ἐκκλησίαις κηρύττεις—οποῖοι γεγέ-
νηνται καὶ εἴ δυνατή μοι παρ' αὐτοῖς ἡ μονή

ΕΡΜΗΣ

Νὴ Δία, ἀδικοίην γὰρ ἀν πρὸς ἀδελφήν σε
οὐσαν μὴ λέγων οὐκ ὀλίγα προς τῆς φιλοσοφίας

¹ Lycabettus and the Acropolis. The promontory of Sunium is the most conspicuous landmark because Hesmes

THE DOUBLE INDICTMENT

ZEUS

They are not all bad, my daughter, and it is enough if you find some that are good. But go now, so that a few cases, at least, may be heard to day.

HERMES

Let us set out in this direction, Justice, straight for Sunium, not far from the foot of Hymettus, to the left of Paines, where you see those two heights¹, you have probably forgotten the way long since. But why are you crying and taking it hard? Don't be afraid things are no longer the same in life. All those Scirons and Pinebenders and Busineses and Phalauses whom you used to fear in former days are dead, and now Wisdom and the Academy and the Porch are in full sway, seek for you everywhere, and hold conversations about you, in open-mouthed expectation that, from some quarter or other, you may perhaps come flying down to them once more.

JUSTICE

Well, Hermes, you are the only person who can tell me the truth, inasmuch as you associate with them a great deal, passing your days with them in the athletic clubs and in the market-place, for you are the god of the market, as well as being chief in the meetings of the assembly. What sort of people are they, and is it possible for me to abide among them?

HERMES

To be sure, I should not be treating you fairly if I did not tell you, since you are my sister. Most of and Justice are coming down from above, and from seaward (cf. below, *εν δεξιᾳ*) Lucian's gods live in Heaven, not on Olympus or Ida.

THE WORKS OF LUCIAN

ώφεληνται οἱ πολλοὶ αὐτῶν καὶ γὰρ εἰ μηδὲν ἄλλο, αἰδοῖ γοῦν τοῦ σχήματος μετριώτερα διαμαρτάνουσιν πλὴν ἄλλὰ καὶ μοχθηροῖς τισιν ἐντεύξῃ αὐτῶν—χρὴ γάρ, οἶμαι, τάληθῆ λέγειν—ενίοις δὲ ἡμισοφοῖς καὶ ἡμιφαύλοις ἐπεὶ γὰρ αὐτοὺς μετέβαπτεν ἡ σοφία παραλαβοῦσα, ὅπόσοι μὲν εἰς κόρον ἔπιον τῆς βαφῆς, χρηστοὶ ακριβῶς ἀπετελέσθησαν ἀμιγεῖς ἐτέρων χρωμάτων, καὶ πρός γε τὴν σὴν ὑποδοχὴν οὗτοι ἐτοιμότατοι ὅσοι δὲ ὑπὸ τοῦ πάλαι ῥύπου μὴ εἰς βάθος παρεδέξαντο ὅπόσου δευτοποιὸν τοῦ φαρμάκου, τῶν ἄλλων ἀμείνους, ἀτελεῖς δὲ ὄμως καὶ μιξόλευκοι καὶ κατεστιγμένοι καὶ παρδαλωτοὶ τὴν χρόαν εἰσὶ δὲ οἱ καὶ μονον ψαύσαντες ἔκτοσθεν ταῦ λέβητος ἄκρῳ τῷ δακτύλῳ καὶ ἐπιχρισάμενοι τῆς ἀσβόλου ἴκανῶς οἴονται καὶ οὗτοι μεταβεβάφθαι σοὶ μέντοι δῆλον ὅτι μετὰ τῶν ἀρίστων ἡ διατριβὴ ἔσται

9 Ἄλλὰ μεταξὺ λόγων ἡδη πλησιάζομεν τῇ Ἀττικῇ ὥστε τὸ μὲν Σούνιον ἐν δεξιᾷ καταλείπωμεν, εἰς δὲ τὴν ἀκρόπολιν ἀπονεύωμεν ἡδη καὶ ἐπείπερ καταβεβήκαμεν, αὐτὴ μὲν ἐνταῦθα που ἐπὶ τοῦ πάγου κάθησο εἰς τὴν πυνάκα ὁρώσα καὶ περιμένουσα ἔστ' ἀν κηρυξώ τὰ παρὰ τοῦ Διός, ἐγὼ δὲ εἰς τὴν ἀκροπολιν ἀναβάς ρᾶσιν οὕτως ἀπαντας ἐκ τοῦ ἐπηκόου προσκαλέσομαι

ΔΙΚΗ

Μὴ πρότερον ἀπέλθης, ὁ Ἐρμῆ, πρὶν εἰπεῖν ὄστις οὗτος ὁ προσιών εστιν, ὁ κερασφόρος, ὁ τὴν σύριγγα, ο λάσιος ἐκ τοῦ σκελοῦν

THE DOUBLE INDICTMENT

them have been helped not a little by philosophy for if it goes no further, at least regard for their cloth makes them more circumspect in sinning. However, you will come upon a few rascals among them—I *must* tell the truth, I suppose—and some who are partly wise and partly foolish. You see, when Wisdom took them in hand and dyed them over, all those who thoroughly absorbed the dye were made entirely serviceable, without any intermixture of other hues, and they are quite ready to receive you, while those who because of their ingrained filth were not deeply penetrated by the colouring matter of the dyestuff are better than the rest, to be sure, but unfinished products, half-white, blemished, and spotted like the paid. And there are some who have only touched the kettle on the outside with a finger-tip and smeared on some of the soot, yet think that they too are well enough dyed over. You, however, will of course pass your time with the best of them.

But in the course of our talk we are already drawing near to Attica, so let us leave Sunium on our right, and now let us glide down to the Acropolis.

Now that we have alighted, you sit down here on the Areopagus somewhere, facing the Pnyx, and wait until I give out the proclamation from Zeus. If I climb the Acropolis it will be easier for me to summon everybody from that point of vantage for the voice.

JUSTICE

Don't go, Hermes, until you have told me who comes here, the person with the horns and the shepherd's pipe and the hairy legs.

THE WORKS OF LUCIAN

ΕΡΜΗΣ

Τι φήσ, ἀγνοεῖς τὸν Πᾶνα, τῶν Διονύσου θεραπόντων τὸν βακχικώτατον, οὗτος φέκει μὲν τὸ πρόσθεν ἀνὰ τὸ Παρθένιον, ὑπὸ δὲ τὸν Δάτιδος ἐπίπλουν καὶ τὴν Μαραθώναδε τῶν βαρβάρων ἀπόβασιν ἥκειν ἄκλητος τοῦς Ἀθηναίοις σύμμαχος, καὶ τὸ ἀπ' ἐκείνου τὴν ὑπὸ τῇ ἀκροπόλει σπήλυγγα ταύτην ἀπολαβόμενος οἰκεῖ μικρὸν ὑπὲρ τοῦ Πελασγικοῦ εἰς τὸ μετοίκιον συντελῶν καὶ νῦν ως τὸ εἰκὸς ἵδων ἡμᾶς ἐκ γειτόνων πρόσεισι δεξιωσόμενος

ΠΑΝ

10 Χαιρετε, ὦ Ἐρμῆ καὶ Δίκη

ΕΡΜΗΣ

Καὶ σύ γε, ὦ Πάν, μουσικώτατε καὶ πηδητικώτατε Σατύρων ἀπάντων, Ἀθήνησι δὲ καὶ πολεμικώτατε

ΠΑΝ

Τίς δὲ ὑμᾶς, ὦ Ἐρμῆ, χρεία δεῦρο ἡγαγεν,

ΕΡΜΗΣ

Αὕτη σοι διηγήσεται τὰ παντα ἐγὼ δὲ ἐπὶ τὴν ἀκρόπολιν ἅπειμι¹ καὶ τὸ κήρυγμα

ΔΙΚΗ

Ο Ζεύς, ὦ Πάν, κατέπεμψέ με ἀποκληρώσουσαν τὰς δίκας σοὶ δὲ πῶς τὰ ἐν Ἀθήναις ἔχει,

ΠΑΝ

Τὸ μὲν ὄλον οὐ κατ' ἀξίαν πράττω παρ' αὐτοῖς, ἀλλὰ πολὺ καταδεέστερον τῆς ἐλπίδος, καὶ ταῦτα

¹ ἅπειμι N not in other MSS Probably a conjecture, and more than one word may have been lost

THE DOUBLE INDICTMENT

HERMES

What ! Don t you know Pan, the most bacchanalian of the servants of Dionysus ? He formerly lived on Parthenion,¹ but at the time of the approach of Datis by sea and the landing of the barbarians at Marathon, he came unasked to fight on the side of the Athenians , and since then, accepting this cavern under the Acropolis, a little above the Pelasgicon,² he lives in it, paying the usual tax as a resident alien Very likely he has seen us near and is coming up to greet us

PAN

Good day to you, Hermes and Justice

HERMES

The same to you, Pan, most musical and most frolicsome of all satyrs, and at Athens the most bellicose !

PAN

What business brought you two here, Hermes ?

HERMES

She will tell you the whole story , I am going to the Acropolis, to make my proclamation

JUSTICE

Zeus sent me down, Pan, to empanel juries for the lawsuits But how do you find things in Athens ?

PAN

On the whole, I do not get on as well as I ought here—much worse than I expected, and yet I dis-

¹ A mountain in Arcadia

² The cave of Pan being in the N W corner of the Acropolis, can be pointed out (*ταύτην*) from the Areopagus, which is close by (*ἐκ γειτόνων*) For the bit of the prehistoric wall below it (Pelasgicon), see p 63, note 1, and p 71

THE WORKS OF LUCIAN

τηλικοῦτον ἀπωσάμενος κυδοιμὸν τὸν ἐκ τῶν
βαρβάρων ὄμως δὲ δὶς ή τρὶς τοῦ ἔτους ἀνιόντες
ἐπιλεξάμενοι τράγου ἔνορχην θύουσί μοι πολλῆς
τῆς κινάθρας ἀπόζοντα, εἴτ' εὐωχοῦνται τὰ κρέα,
ποιησάμενοί με τῆς εὐφροσύνης μάρτυρα καὶ ψιλῶ
τιμήσαντες τῷ κρότῳ πλὴν ἀλλ' ἔχει τινά μοι
ψυχαγωγίαν ὁ γέλως αὐτῶν καὶ ή παιδιά

ΔΙΚΗ

11 Τὰ δ' ἄλλα, ὦ Πάν, ἀμείνους πρὸς ἀρετὴν
ἐγένοντο ὑπὸ τῶν φιλοσόφων,

ΠΑΝ

Τίνας λέγεις τοὺς φιλοσόφους, ἀρ' ἐκείνους
τοὺς κατηφεῖς, τοὺς συνάμα πολλούς, τοὺς τὸ
γένειον ὄμοίους ἐμοί, τοὺς λάλους,

ΔΙΚΗ

Καὶ μάλα

ΠΑΝ

Οὐκ οἶδα ολῶς ο τι καὶ λέγουσιν οὐδὲ συνίημι
τὴν σοφίαν αὐτῶν ὄρειος γὰρ ἔγωγε καὶ τὰ
κομψὰ ταῦτα ῥημάτια καὶ ἀστικὰ οὐ μεμάθηκα,
ὦ Δίκη πόθεν γὰρ ἐν Ἀρκαδίᾳ σοφιστὴς ἡ
φιλόσοφος, μέχρι τοῦ πλαγίου καλάμου καὶ τῆς
σύριγγος ἔγὼ σοφός, τὰ δ' ἄλλα αἰπόλος καὶ
χορευτὴς καὶ πολεμιστὴς, ἦν δέη πλὴν ἀλλ'
ἄκουντο γε αὐτῶν ἀεὶ κεκραγότων καὶ ἀρετὴν τινα
καὶ ἴδεας καὶ φύσιν καὶ ἀσώματα διεξιόντων,
ἀγνωστα ἐμοὶ καὶ ξένα ὀνόματα καὶ τὰ πρῶτα
μὲν εἰρηνικῶς ἐνάρχονται τῶν πρὸς ἀλλήλους
λόγων, προιούσης δὲ τῆς συνουσίας ἐπιτείνουσι
τὸ φθέγμα μεχρι πρὸς τὸ ὄρθιον, ὥστε ὑπερδια-
τεινομένων καὶ ἅμα λέγειν ἐθελόντων τό τε πρό-

THE DOUBLE INDICTMENT

pelled the mighty hue and cry of the barbarians
In spite of that, they come up only two or three
times a year, pick out and sacrifice in my honour
a he-goat with a powerful goatish smell, and then
feast on the meat, making me a mere witness of
their good cheer and paying their respects to me
only with their noise. However, their laughter and
fun afford me some amusement.

JUSTICE

In general, Pan, have they been improved in
virtue by the philosophers?

PAN

What do you mean by philosophers? Those
gloomy fellows, flocking together, with beards like
mine, who talk so much?

JUSTICE

To be sure

PAN

I do not know at all what they mean and I do not
understand their wisdom, for I am a mountaineer
and I have not studied those clever, citified, technical
terms, Justice. How could a literary man or a philo-
sopher possibly come from Arcadia? My wisdom
does not go beyond the flute and the pipes, for the
rest I am a goatherd, a dancer, and if need be a
fighter. However, I hear them bawling continually
and talking about "virtue" (whatever that means)
and "ideas" and "nature" and "things incorporeal,"
terms that are to me unknown and outlandish. They
begin their discussions peaceably, but as the con-
ference proceeds they raise their voices to a high
falsetto, so that, what with their excessive straining
and their endeavour to talk at the same time, their

THE WORKS OF LUCIAN

σωπον ἐρυθριὰ καὶ ὁ τράχηλος οἰδεῖ καὶ αἱ φλέβες
 ἔξανται ὥσπερ τῶν αὐλητῶν οπόταν εἰς
 στενὸν τὸν αὐλὸν ἐμπνεῖν βιάζωνται διαταρά-
 ξαντες γοῦν τοὺς λόγους καὶ τὸ ἔξ ἀρχῆς ἐπι-
 σκοπούμενον συγχέαντες ἀπίασι λοιδορησάμενοι
 ἀλλήλοις οἱ πολλοί, τον ἰδρῶτα ἐκ τοῦ μετώπου
 ἀγκυλῷ τῷ δακτύλῳ ἀποξύμενοι, καὶ οὗτος κρα-
 τεῖν ἔδοξεν διὰ τοῦ μεγαλοφωνότερος αὐτῶν ἦ καὶ
 θρασύτερος καὶ διαλυομένων ἀπέλθη ύστερος
 πλὴν ἀλλ' ὁ γε λεὼς ὁ πολὺς τεθήπασιν αὐτούς,
 καὶ μάλιστα ὅπόσους μηδὲν τῶν ἀναγκαιοτέρων
 ἀσχολεῖν, καὶ παρεστᾶσι πρὸς τὸ θράσος καὶ τὴν
 βοῆν κεκηλημένοι ἐμοὶ μὲν οὖν ἀλαζόνες τινὲς
 ἔδόκουν ἀπὸ τούτων καὶ ἡνιώμην ἐπὶ τῇ τοῦ
 πώγωνος ὄμοιότητι εἰ δέ γε δημωφελέες τι ἐνῆν
 τῇ βοῇ αὐτῶν καὶ τι ἀγαθὸν ἐκ τῶν ῥημάτων
 ἐκείνων ἀνεφύετο αὐτοῖς, οὐκ ἀν εἰπεῖν ἔχοιμι
 πλὴν ἀλλ' εἴ γε δεῖ μηδὲν υποστειλάμενον τάληθες
 διηγήσασθαι—οἰκὼ γὰρ ἐπὶ σκοπῆς, ως ὁρᾶς—
 πολλοὺς αὐτῶν πολλάκις ἡδη ἐθεασάμην περὶ
 δείλην ὄψιαν—

ΔΙΚΗ

12 Ἐπίσχεις, ὡ Πάν οὐχ ὁ Ἔρμῆς σοι κηρύττειν
 ἔδοξεν,

ΠΑΝ

Πάνυ μὲν οὖν

ΕΡΜΗΣ

Ἄκούετε λεω,¹ ἀγορὰν δικῶν ἀγαθῆ τύχη
 καταστησόμεθα τημερον Ἐλαφηβολιῶνος ἐβδόμη
 ἰσταμένου ὅπόσοι γραφὰς ἀπήνεγκαν, ἡκειν εἰς
 Ἀρειον πάγον, ἐνθα ἡ Δίκη ἀποκληρωσει τὰ

¹ λεω Dindorf, Cobet λεώς MSS

THE DOUBLE INDICTMENT

faces get red, their necks get swollen, and then veins stand out like those of flute-players when they try to blow into a closed flute. In fact, they spoil their arguments, confuse the original subject of inquiry, and then, after abusing one another, most of them, they go away wiping the sweat off their foreheads with their bent fingers, and the man that is most loud mouthed and impudent and leaves last when they break up is considered to have the best of it. However, the common people admire them, especially those who have nothing more pressing to do, and stand there enchanted by their impudence and their shouting. For my part, I considered them impostors in consequence of all this, and was annoyed at the resemblance in beard. But perhaps there was some thing beneficial to the common weal in their shouting and some good sprang from those technical terms of theirs—I can't say. However, if I am to tell the truth without any reserve—for I dwell on a look-out, as you see—I have often seen many of them in the dark of the evening—

JUSTICE

Hush, Pan, didn't it seem to you that Hermes is making a proclamation?

PAN

Why, yes

HERMES

Oyez, oyez! Under the blessing of Heaven, we shall hold a session of court to day, the seventh of Elaphebolion¹. All who have entered suits are to come to the Areopagus, where Justice will empanel the juries.

¹ The seventh of Elaphebolion was not far from the first of April

THE WORKS OF LUCIAN

δικαστήρια καὶ αὐτὴ παρέσται τοῖς δικάζουσιν
οἱ δικασταὶ ἐξ ἀπάντων Ἀθηναίων ὁ μισθὸς
τριώβολον ἑκάστης δίκης ἀριθμὸς τῶν δικαστῶν
κατὰ λόγου τοῦ ἐγκλήματος οποσοι δὲ ἀποθέ-
μενοι γραφὴν πρὶν εἰσελθεῖν ἀπέθανον, καὶ του-
τοὺς ὁ Αἰακὸς ἀναπεμψάτω ἡν δέ τις ἄδικα
δεδικάσθαι οἴηται, ἐφέσιμον ἀγωνιεῖται τὴν δίκην
ἡ δὲ ἔφεσις ἐπὶ τὸν Δία

ΠΑΝ

Βαβαὶ τοῦ θορύβου ἥλικον, ὁ Δίκη, ἀνεβόη-
σαν, ὡς δὲ καὶ σπουδῇ συνθέουσιν ἐλκούτες ἀλλή-
λους πρὸς τὸ ἄναυτες εὐθὺ τοῦ Ἀρείου πάγου
καὶ ὁ Ἐρμῆς δὲ ἥδη πάρεστιν ώστε ὑμεῖς μὲν
ἀμφὶ τὰς δίκας ἔχετε καὶ αποκληροῦτε καὶ δια-
κρίνατε ὥσπερ ὑμὲν νόμος, ἐγὼ δὲ ἐπὶ τὸ σπήλαιον
ἀπελθὼν συρίξομαι τι μέλος τῶν ἔρωτικῶν ὁ τὴν
Ἡχὼ εἴωθα ἐπικερπομένην ακροάσεων δὲ καὶ λόγων
τῶν δικαιικῶν ἄλις ἔχει μοι ὁσημέραι τῶν ἐν
Ἀρείῳ πάγῳ δικαζομένων ἀκούοντι

ΕΡΜΗΣ

13 "Ἄγε, ὁ Δίκη, προσκαλῶμεν

ΔΙΚΗ

Εὖ λέγεις ἀθρόοι γοῦν, ὡς ὄρᾶς, προσίασι
θορυβοῦντες, ὥσπερ οἱ σφῆκες περιβομβοῦντες
τὴν ἀκραν

ΑΟΗΝΑΙΟΣ

Εἰληφά σε, ὁ κατάρατε

ΑΛΛΟΣ

Συκοφαντεῖς

ΑΛΛΟΣ

Δώσεις ποτὲ ἥδη τὴν δίκην

THE DOUBLE INDICTMENT

and be present in person at the trials. The jurors will be drawn from the entire body of Athenians, the pay will be three obols a case, and the number of jurors will be in accordance with the charge. All those who have entered suits but have died before they came to trial are to be sent back to earth by Aeacus. If anyone thinks he has had an unjust hearing, he is to appeal the case, and the appeal will be to Zeus.

PAN

Heavens, what a hubbub! What a shout they raised, Justice, and how eagerly they are gathering at a run, dragging each other up the hill, straight for the Areopagus! Hermes, too, is here already, so busy yourselves with the cases, empanel your juries and give your verdicts as usual, I am going back to the cave to pipe one of the passionate melodies with which I am in the habit of provoking Echo. I am sick of trials and speeches, for I hear the pleaders on the Areopagus every day.

HERMES

Come, Justice, let's call them to the bar.

JUSTICE

Quite right. Indeed they are approaching in crowds, as you see, with a great noise, buzzing about the hilltop like wasps.

ATHENIAN

I've got you, curse you!

SECOND ATHENIAN

You are a blackmailer!

THIRD ATHENIAN

At last you are going to pay the penalty!

THE WORKS OF LUCIAN

ΑΛΛΟΣ

Ἐξελέγξω σε δεινὰ εἰργασμένον

ΑΛΛΟΣ

Ἐμοὶ πρώτῳ ἀποκλήρωσον

ΑΛΛΟΣ

"Ἐπου, μιαρέ, πρὸς τὸ δικαστήριον

ΑΛΛΟΣ

Μὴ ἄγχε με

ΔΙΚΗ

Οἰσθα δὲ δράσωμεν, ὁ Ἐρμῆ, τὰς μὲν ἄλλας δίκας εἰς τὴν αὔριον ὑπερβαλωμεθα, τήμερον δὲ κληρῶμεν τὰς τοιαύτας οπόσαι τέχναις ή βίοις η ἐπιστήμαις πρὸς ἀνδρας εἰσὶν ἐπηγγελμέναι καὶ μοι ταύτας ἀνάδος τῶν γραφῶν

ΕΡΜΗΣ

Μέθη κατὰ τῆς Ἀκαδημείας περι Πολέμωνος ἀνδραποδισμοῦ

ΔΙΚΗ

Ἐπτὰ κλήρωσον

ΕΡΜΗΣ

Ἡ Στοὰ κατὰ τῆς Ἡδονῆς ἀδικίας, ὅτι τον ἔραστὴν αὐτῆς Διονύσιον ἀπεβουκόλησεν

ΔΙΚΗ

Πέντε ικανοί

¹ As Hermes gives each writ to Justice, he reads the heading and she tells him how many jurors are to be drawn. Her orders are carried out in silence, and the juries are all in readiness when the first case is called, which is not until she has filled the docket for the day (§ 15).

² Polemo, intemperate in his youth, went to a lecture by Xenocrates to create a disturbance, but was converted to

THE DOUBLE INDICTMENT

FOURTH ATHENIAN

I will prove that you have committed horrible
crimes!

FIFTH ATHENIAN

Empanel my jury first!

SIXTH ATHENIAN

Come to court with me, scoundrel!

SEVENTH ATHENIAN

Stop choking me!

JUSTICE

Do you know what we ought to do, Hermes? Let us put off the rest of the cases until to morrow, and to day let us provide only for those entered by professions or pursuits or sciences against men. Pass me up the suits of that description¹

HERMES

Intemperiance v the Academy in re Polemo
kidnapping²

JUSTICE

Draw seven jurors

HERMES

Stoa v Pleasure alienation of affections—because
Pleasure coaxed away her lover, Dionysius³

JUSTICE

Five will do

philosophy by what he heard. He succeeded Xenocrates as head of the Academy (Diog L iv 1 ff.)

³ Dionysius the Convert was a pupil of Zeno, but became a Cyrenaic, "being converted to pleasure for sore eyes gave him so much trouble that he could not bring himself to maintain any longer that pain did not matter" (Diog L viii 1, 31, cf viii 4)

THE WORKS OF LUCIAN

ΕΡΜΗΣ

Περὶ Ἀριστίππου Τρυφὴ πρὸς Ἀρετήν

ΔΙΚΗ

Πέντε καὶ τούτοις δικασάτωσαν

ΕΡΜΗΣ

Ἀργυραμοιβικὴ δρασμοῦ Διογένει

ΔΙΚΗ

Τρεῖς ἀποκληρου μόνους

ΕΡΜΗΣ

Γραφικὴ κατὰ Πύρρωνος λιποταξίου

ΔΙΚΗ

Ἐννέα κρινάτωσαν

ΕΡΜΗΣ

14 Βούλει καὶ ταυτας ἀποκληρώμεν, ὡς Δίκη, τὰς δύο, τὰς πρώην ἀπενηγμένας κατὰ τοῦ ῥήτορος,

ΔΙΚΗ

Τὰς παλαιὰς πρότερον διανύσωμεν αὗται δὲ εἰς ύστερον δεδικάσονται

ΕΡΜΗΣ

Καὶ μὴν ὅμοιαι γε καὶ αὗται καὶ τὸ ἔγκλημα, εἰ καὶ νεαρον, ἀλλὰ παραπλήσιον τοῖς προαποκεκληρωμένοις ὥστε εν τούτοις δικασθῆναι ἀξιον

¹ Follower of Socrates, later, founder of the Cyrenic School

² Diogenes the Cynic was son and partner of the banker Hicesias in Sinope. They were caught making counterfeit

THE DOUBLE INDICTMENT

HERMES

High living *v* Virtue, *m i e* Aristippus¹

JUSTICE

Let five sit in this case too

HERMES

Banking *v* Diogenes absconding²

JUSTICE

Draw only three

HERMES

Painting *v* Pyrrho breach of contract³

JUSTICE

Let nine sit on jury

HERMES

Do you want us to provide juries for these two cases also, recorded yesterday against the public speaker?⁴

JUSTICE

Let us first finish up the cases of long standing, these can go over until to-morrow for trial

HERMES

Why, these are of the same nature, and the complaint, although recent, is very like those for which we have already provided juries, so that it ought to be tried along with them

son, the father was put to death, and the son fled to Athens (Diog L vii 2, 1)

Pyrrho the Sceptic began life as an artist (Diog L ix 11)

⁴ Lucian, coming from Samosata on the Euphrates, he is presently called "the Syrian"

THE WORKS OF LUCIAN

ΔΙΚΗ

Ἐοικας, ὡς Ἐρμῆ, χαριζομένω τὴν δέησιν ἀποκληρώμεν δ' ὅμως, εἰ δοκεῖ, πλὴν ἀλλὰ ταύτας μόνας ἴκαναι γὰρ αἱ ἀποκεκληρωμέναι δὸς τὰς γραφάς

ΕΡΜΗΣ

Ῥητορικὴ κακώσεως τῷ Σύρῳ Διάλογος τῷ αὐτῷ ὕβρεως

ΔΙΚΗ

Τίς δὲ οὗτός ἐστιν, οὐδὲ γὰρ ἐγγέγραπται τούτοις

ΕΡΜΗΣ

Ούτως ἀποκλήρου, τῷ ῥήτορι τῷ Σύρῳ κωλύσει γὰρ οὐδὲν καὶ ἀνευ τοῦ ὄνοματος

ΔΙΚΗ

Ίδου, καὶ τὰς ὑπερορίους ἡδη Ἀθήνησιν ἐν Ἀρείῳ πάγῳ ἀποκληρώσομεν, ἀς ὑπὲρ τὸν Εὐφράτην καλῶς εἶχε δεδικάσθαι, πλὴν ἀλλὰ κλήρου ἐνδεκα τοὺς αὐτοὺς ἑκατέρᾳ τῶν δικῶν

ΕΡΜΗΣ

Εὖ γε, ὡς Δίκη, φείδη μὴ πολὺ ἀναλίσκεσθαι τὸ δικαστικόν

ΔΙΚΗ

15 Οἱ πρῶτοι καθιζέτωσαν τῇ Ἀκαδημείᾳ καὶ τῇ Μέθῃ σὺ δὲ τὸ ὕδωρ ἔγχει προτέρα δὲ σὺ λέγε ἡ Μέθη τί συγὰ καὶ διανεύει, μάθε, ὡς Ἐρμῆ, προσελθών

ΕΡΜΗΣ

“Οὐ δύναμαι,” φησί, “τὸν ἀγῶνα εἰπεῖν ὑπὸ τοῦ ἀκράτου τὴν γλῶτταν πεπεδημένη, μὴ γέλωτα

THE DOUBLE INDICTMENT

JUSTICE

You appear to have been unduly influenced to make the request, Hermes. Let us make the drawing, however, since you wish, but only for these two cases, we have enough on the docket. Give me the writs

HERMES

Oriatory v the Syrian neglect Dialogue v the same maltreatment

JUSTICE

Who is this man? His name is not recorded

HERMFS

Empanel a jury for him as it stands in the wit—for the public speaker, the Syrian. There is nothing to hinder its being done anonymously

JUSTICE

Look here, are we really to try cases from over the border here in Athens, on the Areopagus? They ought to have been tried on the other side of the Euphrates. However, draw eleven jurors, the same to sit for both cases

HERMES

You are right, Justice, to avoid spending too much in jury-fees

JUSTICE

Let the first jury sit, in the case of the Academy v Intemperance. Fill the water-clock. Plead first, Intemperance. Why does she hold her tongue and shake her head? Go to her and find out, Hermes

HERMES

She says that she cannot plead her case because her tongue is tied with drink and she is afraid of getting

THE WORKS OF LUCIAN

όφλω ἐν τῷ δικαστηρίῳ” μόλις δὲ καὶ ἔστηκεν,¹
ώς ὁρᾶς

ΔΙΚΗ

Οὐκοῦν συνήγορου ἀναβιβασάσθω τῶν κλαινῶν²
τούτων τινα πολλοὶ γὰρ οἱ κὰν ἐπὶ τριωβόλῳ
διαρραγῆναι ἔτοιμοι

ΕΡΜΗΣ

’Αλλ’ οὐδὲ εἰς ἐθελήσει ἐν γε τῷ φανερῷ συνα-
γορεῦσαι Μέθη πλὴν εὐγνώμονά γε ταῦτα ἔοικεν
ἀξιοῦν

ΔΙΚΗ

Tὰ ποῖα,

ΕΡΜΗΣ

“Ἡ Ἀκαδήμεια πρὸς ἀμφοτέρους ἀεὶ παρε-
σκεύασται τοὺς λόγους καὶ τοῦτ’ ασκεῖ ταναντία
καλῶς δύνασθαι λέγειν αὐτη τοίνυν,” φησίν,
“ὑπὲρ ἐμοῦ πρότερον εἰπάτω, εἴτα ύστερον ὑπὲρ
ἐαυτῆς ἐρεῦ”

ΔΙΚΗ

Καινὰ μὲν ταῦτα, εἰπὲ δὲ ὄμως, ὡς Ἀκαδήμεια,
τὸν λόγον ἐκάτερον, επεί σοι ράδιον

ΑΚΑΔΗΜΕΙΑ

16 Ὁ ἀκούετε, ὡς ἄνδρες δικασταί, πρότερα τὰ ὑπὲρ
τῆς Μέθης ἐκείνης γὰρ τό γε νῦν ῥέον

’Ηδίκηται ή ἀθλία τὰ μέγιστα ὑπὸ τῆς Ἀκαδη-
μείας ἐμοῦ, ἀνδράποδον δὲ μόνον εἶχεν εύνουν καὶ
πιστὸν αὐτῆ, μηδὲν αἰσχρὸν ὥν προστάξειεν
οἰόμενον, ἀφαιρεθεῖσα τὸν Πολέμωνα ἐκεῖνον, δος
μεθ’ ἡμέραν ἐκώμαζεν διὰ τῆς ἀγορᾶς μέσης,
ψαλτρίαν ἔχων καὶ καταδόμενος ἔωθεν εἰς ἐσπέραν,
μεθύων ἀεὶ καὶ κραιπαλῶν καὶ τὴν κεφαλὴν τοῖς

¹ εστηκα γ

² δεινῶν β, cf Jup Trag 29

THE DOUBLE INDICTMENT

laughed at in court She can hardly stand, as you see

JUSTICE

Then let her have an advocate appear, one of these public pleaders There are plenty of them ready to split their lungs for three obols !

HERMES

But not one will care to espouse the cause of Intemperiance, not openly, at any rate However, this request of hers seems reasonable

JUSTICE

What request?

HERMES

"The Academy, she says, "is always ready to urge on both sides and trains herself to be able to speak eloquently both pro and con Therefore let her plead first for me, and then after that she will plead for herself

JUSTICE

That is unprecedented Nevertheless, make both speeches, Academy, since it is easy for you

ACADEMY

Listen first, gentlemen of the jury, to the plea of Intemperiance, as the water now runs for her

The poor creature has been treated with the greatest injustice by me, the Academy She has been robbed of the only friendly and faithful slave she had, who thought none of her orders unbecoming, Polemo yonder, who used to go roistering through the middle of the square in broad day, who kept a music girl and had himself sung to from morning to night, who was always drunk and debauched and

THE WORKS OF LUCIAN

στεφάνοις διηνθισμένος καὶ ταῦτα ὅτι ἀληθῆ,
μάρτυρες Ἀθηναῖοι ἀπαντεῖς, οἱ μηδὲ πώποτε
νήφοντα Πολέμωνα εἶδον επεὶ δὲ ο κακοδαίμων
ἐπὶ τὰς τῆς Ἀκαδημείας θύρας ἐκώμασεν, ὡσπερ
ἐπὶ πάντας εἰώθει, ἀνδραποδισαμένη αὐτὸν καὶ
ἀπὸ τῶν χειρῶν τῆς Μέθης αρπάσασα μετὰ βίας
καὶ πρὸς αυτὴν αγαγοῦσα ὑδροποτεῖν τε κατη-
νάγκασεν καὶ νήφειν μετεδίδαξεν καὶ τοὺς στεφά-
νους περιέσπασεν καὶ δέον πίνειν κατακείμενον,
ρήματα σκολιὰ καὶ δύστηνα καὶ πολλῆς φροντίδος
ἀνάμεστα ἐπαίδευσεν ὥστε ἀντὶ τοῦ τέως ἐπαν-
θοῦντος αὐτῷ ἐρυθήματος ὡχρὸς ὁ¹ ἄθλιος καὶ
ρίκνὸς τὸ σῶμα γεγένηται, καὶ τὰς ὠδὰς ἀπάσας
ἀπομαθὼν ἀσιτος ἐνίοτε καὶ διψαλέος εἰς μέσην
ἔσπέραν κάθηται ληρῶν ὅποια πολλὰ ἡ Ἀκαδή-
μεια ἔγῳ ληρεῖν διδάσκω τὸ δὲ μέγιστον, ὅτι
καὶ λοιδορεῖται τῇ Μέθῃ πρὸς ἐμοῦ ἐπαρθεὶς καὶ
μυρία κακὰ διέξεισι περὶ αὐτῆς

Εἴρηται σχεδὸν τὰ ὑπὲρ τῆς Μέθης ἥδη καὶ
ὑπὲρ ἐμαυτῆς ερῶ, καὶ τὸ ἀπὸ τούτου ἐμοὶ ῥευσάτω

ΔΙΚΗ

Τί ἄρα πρὸς ταῦτα ἔρει, πλὴν αλλ’ ἔγχει τὸ
ἴσον ἐν τῷ μέρει

ΑΚΑΔΗΜΕΙΑ

17 Οὐτωσὶ μὲν ἀκοῦσαι πάνυ εὐλογα, ὡ ἀνδρες
δικασταί, ἡ συνήγορος εἴρηκεν ὑπὲρ τῆς Μέθης,
ἡν² δὲ κάμοῦ μετ’ εὐνοίας ἀκούσητε, εἴσεσθε ως
οὐδὲν αὐτὴν ἥδικηκα

Τὸν γὰρ Πολέμωνα τοῦτον, ὃν φησιν ἐαυτῆς
οἰκέτην εἶναι, πεφυκότα οὐ φαύλως οὐδὲ κατὰ τὴν

¹ ὁ du Soul, not in MSS

² ἡν Fritzsche ει MSS

THE DOUBLE INDICTMENT

had garlands of flowers on his head. That this is true, all the Athenians will testify for they never saw Polemo sober. But when the unhappy man went rolling to the Academy's door, as he used to go to everybody's, she claimed him as her slave, snatched him out of the hands of Intemperance by main strength, and took him into her house. Then she forced him to drink water, taught him to keep sober, stripped off his garlands and when he ought to have been drinking at table, she made him study intricate, gloomy terms, full of profound thought. So, instead of the flush that formerly glowed upon him, the poor man has grown pale, and his body is shrivelled, he has forgotten all his songs, and he sometimes sits without food or drink till the middle of the evening, talking the kind of balderdash that I, the Academy, teach people to talk unendingly. What is more, he even abuses Intemperance at my instigation and says any number of unpleasant things about her.

I have said about all that there is to say for Intemperance. Now I will speak for myself, and from this point let the water run for me.

JUSTICE

What in the world will she say in reply to that? Anyhow, pour in the same amount for her in turn.

ACADEMY

Heard casually, gentlemen of the jury, the plea which the advocate has made in behalf of Intemperance is quite plausible, but if you give an unprejudiced hearing to my plea also, you will find out that I have done her no wrong at all.

This man Polemo, who, she says, is her servant, was not naturally bad or inclined to Intemperance,

THE WORKS OF LUCIAN

Μέθην, αλλ' οἰκεῖον ἐμοὶ τὴν φύσιν, προαρπάσασα
 νέον ἔτι καὶ ἀπαλὸν δύτα συναγωνιζομένης τῆς
 Ἡδονῆς, ἡπερ αὐτῆ τὰ πολλὰ ὑπουργεῖ, διέφθειρε
 τὸν ἀθλιὸν τοῖς κώμοις καὶ ταῖς ἔταιραις παρα-
 σχοῦσα ἕκδοτον, ὡς μηδὲ μικρὸν αὐτῷ τῆς αἰδοῦς
 ὑπολείπεσθαι καὶ ἂ γε ὑπὲρ ἑαυτῆς λέγεσθαι
 μικρὸν ἐμπροσθεν ὥετο, ταῦτα ὑπὲρ ἐμοῦ μᾶλλον
 ειρῆσθαι νομίσατε περιήει γὰρ ἔωθεν ὁ ἄθλιος
 ἐστεφανωμένος, κραυπαλῶν, διὰ τῆς ἀγορᾶς μέσης
 καταυλούμενος, οὐδέποτε νήφων, κωμάζων ἐπὶ
 πάντας, ὑβρις τῶν προγόνων καὶ τῆς πόλεως
 ὄλης καὶ γέλως τοῖς ξένοις

Ἐπεὶ μέντοι γε παρ' ἐμὲ ἴκεν, ἐγὼ μὲν ἔτυχον,
 ὡσπερ εἴωθα ποιεῖν, ἀναπεπταμένων τῶν θυρῶν
 πρὸς τοὺς παρόντας τῶν ἔταιρων λόγους τινὰς
 περὶ ἀρετῆς καὶ σωφροσύνης διεξιοῦσα ὁ δὲ μετὰ
 τοῦ αὐλοῦ καὶ τῶν στεφάνων ἐπιστὰς τὰ μὲν
 πρῶτα ἐβόα καὶ συγχεῖν ἡμῶν ἐπειράτο τὴν
 συνουσίαν ἐπιταράξας τῇ βοῇ ἐπεὶ δὲ οὐδὲν
 ἡμεῖς ἐπεφροντίκειμεν αὐτοῦ, κατ' ὀλίγον—οὐ γὰρ
 τέλεον ἦν διάβροχος τῇ Μέθῃ—ἀνένηφε πρὸς τοὺς
 λόγους καὶ ἀφηρεῖτο τοὺς στεφάνους καὶ τὴν
 αὐλητρίδα κατεσιωπα καὶ ἐπὶ τῇ πορφυρίδι ἡσχύ-
 νετο, καὶ ὥσπερ ἐξ ὅπνου βαθέος ἀνεγρόμενος
 ἑαυτόν τε ἐώρα ὄπως διέκειτο καὶ τοῦ πάλαι βίου
 κατεγίγνωσκεν καὶ τὸ μὲν ἐρύθημα τὸ ἐκ τῆς
 Μέθης ἀπήνθει καὶ ἡφανίζετο, ἡρυθρία δὲ κατ'
 αἰδῶ τῶν δρωμένων καὶ τέλος ἀποδρὰς ὥσπερ
 εἶχεν ηὐτομόλησεν παρ' ἐμέ, οὔτε ἐπικαλεσαμένης
 οὔτε βιασαμένης, ὡς αὕτη¹ φησίν, ἐμοῦ, ἀλλ'
 ἐκῶν αὐτὸς ἀμείνω ταῦτα εἶναι ὑπολαμβάνων

¹ αυτη Fr αυτή MSS

THE DOUBLE INDICTMENT

but had a nature like mine. But while he was still young and impressionable she preempted him, with the assistance of Pleasure, who usually helps her, and corrupted the poor fellow, surrendering him unconditionally to dissipation and to light women, so that he had not the slightest remnant of shame. In fact, what she thought was said on her behalf a moment ago, you should consider said on my behalf. The poor fellow went about from early to late with garlands on his head, flushed with wine, attended by music right through the public square, never sober, making riotous calls upon everybody, a disgrace to his ancestors and to the whole city and a laughing-stock to strangers.

But when he came to my house, it chanced that, as usual, the doors were wide open and I was discoursing about virtue and temperance to such of my friends as were there. Coming in upon us with his flute and his garlands, first of all he began to shout and tried to break up our meeting by disturbing it with his noise. But we paid no attention to him, and as he was not entirely sodden with Intemperance, little by little he grew sober under the influence of our discourses, took off his garlands, silenced his flute-player, became ashamed of his purple mantle, and, awaking, as it were, from profound sleep, saw his own condition and condemned his past life. The flush that came from Intemperance faded and vanished, and he flushed for shame at what he was doing. At length he abandoned her then and there, and took up with me, not because I either invited or constrained him, as this person says, but voluntarily, because he believed the conditions here were better.

THE WORKS OF LUCIAN

Καί μοι ἥδη κάλει αὐτόν, ὅπως καταμάθητε ὃν τρόπον διάκειται πρὸς ἐμοῦ — τοῦτον, ὡς ἄνδρες δικασταί, παραλαβοῦσα γελοίως ἔχοντα, μήτε φωνὴν ἀφιέναι μήτε ἔσταναι ὑπὸ τοῦ ἀκράτου δυνάμενον, ὑπέστρεψα καὶ ἀνένηψα καὶ ἀντὶ ἀνδραπόδου κόσμιον ἄνδρα καὶ σώφρονα καὶ πολλοῦ ἄξιον τοῖς Ἑλλησιν ἀπέδειξα καὶ μοι αὐτός τε χάριν οἶδεν ἐπὶ τούτοις καὶ οἱ προσήκοντες υπὲρ αὐτοῦ

Εἴρηκα ὑμεῖς δὲ ἥδη σκοπεῖτε ποτέρᾳ ημῶν ἀμεινον ἦν αὐτῷ συνεῖναι

ΔΙΚΗ

18 Ἀγε δή, μὴ μέλλετε, ψηφοφορήσατε, ἀνάστητε καὶ ἄλλοις χρὴ δικαζειν

ΕΡΜΗΣ

Πάσαις ἡ Ἀκαδήμεια κρατεῖ πλὴν μιᾶς

ΔΙΚΗ

19 Παράδοξον οὐδέν, εἰναί τινα καὶ τῇ Μέθῃ τιθέμενον καθίσατε οἱ τῇ Στοᾷ πρὸς τὴν Ἡδονὴν λαχόντες περὶ τοῦ ἐραστοῦ δικάζειν ἐγκέχυται τὸ ὕδωρ ἡ κατάγραφος ἡ τὰ ποικίλα σὺν ἥδη λέγε

ΣΤΟΑ

20 Οὐκ ἀγνοῶ μέν, ὡς ἄνδρες δικασταί, ως πρὸς ευπρόσωπόν μοι τὴν ἀντίδικον ὁ λόγος ἔσται, ἀλλὰ καὶ ὑμῶν τοὺς πολλοὺς ὅρῳ πρὸς μὲν ἐκείνην ἀποβλέποντας καὶ μειδιῶντας πρὸς αὐτήν, ἐμοῦ δὲ καταφρονοῦντας, ὅτι ἐν χρῷ κέκαρμαι καὶ ἀρρενωπὸν βλέπω καὶ σκυθρωπὴ δοκῶ σῆμας δε,

¹ An allusion to the famous frescoes of the Painted Porch Polygnotus *Taking of Troy, Theseus and the Amazons*, and

THE DOUBLE INDICTMENT

Please summon him now, that you may see how he has failed at my hands Taking this man, gentlemen of the jury, when he was in a ridiculous plight, unable either to talk or to stand on account of his potations, I converted him and sobered him and made him from a slave into a well-behaved, temperate man, very valuable to the Greeks, and he himself is grateful to me for it, as are also his relatives on his account

I have done It is for you now to consider which of us it was better for him to associate with

JUSTICE

Come, now, do not delay, cast your ballots and get up, others must have their hearing

HERMES

The Academy wins by every vote but one

JUSTICE

It is not at all surprising that there should be one man to vote for Intemperance Take your seats, you who have been drawn to hear *Stoa v Pleasure in re a lover* The clock is filled You with the paint upon you and the gaudy colours, make your plea now¹

STOA

I am not unaware, gentlemen of the jury, that I shall have to speak against an attractive opponent, indeed, I see that most of you are gazing at her and smiling at her, contemptuous of me because my head is close-clipped, my glance is masculine, and I seem dour Nevertheless, if you are willing to hear me

Battle of Marathon Lucian brings in a bit of fun by deliberately using language which suggests a painted face and a gay dress and is in this sense so incongruous as to be comical

THE WORKS OF LUCIAN

ἢν εθελήσητε ἀκοῦσαι μου λεγούσης, θαρρῶ πολὺ¹
δικαιότερα ταύτης ἐρεῖν

Τοῦτο γάρ τοι καὶ τὸ παρὸν ἔγκλημά ἐστιν, ὅτι
οὕτως ἔταιρικῶς ἐσκενασμένη τῷ επαγωγῷ τῆς
όψεως ἐραστὴν ἐμὸν ἄνδρα τότε σώφρονα τὸν
Διονύσιον φενακίσασα πρὸς ἑαυτὴν περιέσπασεν,
καὶ ἦν γε οἱ πρὸς ὑμῶν δίκην ἐδίκασαν τῇ Ἀκα-
δημείᾳ καὶ τῇ Μέθῃ, ἀδελφὴ τῆς παρούσης δίκης
ἐστίν ἐξετάζεται γὰρ ἐν τῷ παρόντι πότερα
χοίρων δίκην κάτω νενευκότας ἡδομένους χρὴ
βιοῦν μηδὲν μεγαλόφρον ἐπινοοῦντας ή ἐν δευτέρῳ
τοῦ καλῶς ἔχοντος ἡγησαμένους τὸ τερπνὸν ἐλευ-
θέρους ἐλευθέρως φιλοσοφεῖν, μήτε τὸ ἀλγεινὸν
ως ἄμαχον δεδιότας μήτε τὸ ἡδὺ ἀνδραποδωδῶς
προαιρουμένους καὶ τὴν εὐδαιμονίαν ζητοῦντας ἐν
τῷ μέλιτι καὶ ταῖς ἴσχασιν τὰ τοιαῦτα γὰρ
αὐτῇ δελέατα τοῖς ἀνοίγοις προτείνουσα καὶ
μορμολυττομένη τῷ πόνῳ προσάγεται αὐτῶν τοὺς
πολλούς, ἐν οἷς καὶ τὸν δείλαιον ἐκεῖνον αφηνιά-
σαι ημῶν πεποίηκεν, νοσοῦντα τηρήσασα οὐ γὰρ
ἄν ὑγιαίνων ποτὲ προσήκατο τοὺς παρὰ ταύτης
λόγους

Καίτοι τί ἀν ἔγωγε ἀγανακτοίην κατ' αὐτῆς,
όπου μηδὲ τῶν θεῶν φείδεται, ἀλλὰ τὴν ἐπιμέ-
λειαν αὐτῶν διαβάλλει, ώστε εἰ σωφρονεῖτε, καὶ
ἀσεβείας ἀν δίκην λάβοιτε παρ' αὐτῆς ἀκούω¹
δὲ ἔγωγε ὡς οὐδὲ αὐτὴ παρεσκεύασται ποιήσασθαι
τοὺς λόγους, ἀλλὰ τὸν Ἐπίκουρον ἀναβιβάσεται

¹ ἥκουον β

¹ In this debate the word *πόνος* sometimes means "pain," as here, sometimes "toil," and sometimes both, thus

THE DOUBLE INDICTMENT

speak, I am confident that my plea will be far more just than hers

As a matter of fact, the present charge is that by getting herself up in this courtesan style she beguiled my love, Dionysius, a respectable man until then, by the seductiveness of her appearance, and drew him to herself Furthermore, the suit which your predecessors decided between the Academy and Intemperance was the twin-sister of the present suit For the point at issue now is whether we should live like swine with our noses to the ground in the enjoyment of pleasure, without a single noble thought, or whether, considering what is enjoyable secondary to what is right, we should follow philosophy in a free spirit like free men, neither fearing pain as invincible nor giving preference to pleasure in a servile spirit and seeking happiness in honey and in figs By holding out such bait to silly people and by making a bogey out of pain,¹ my opponent wins over the greater part of them, and this poor man is one, she made him run away from me by keeping an eye upon him until he was ill, for while he was well he would never have accepted her arguments

After all, why should *I* be indignant at her? For sooth, she does not even let the gods alone, but slanders their management of affairs! If you are wise, then, you will give her a sentence for impiety also I hear, too, that she is not even prepared to plead in person, but will have Epicurus appear as her

illustrating the point that Cicero makes in the *Tusculans* (ii 15) *Haec duo (i.e. laborem et dolorem) Graeci illi, quorum copiosior est lingua quam nostra, uno nomine appellant O verborum inops interdum, quibus abundare te semper putas, Graecia!*

THE WORKS OF LUCIAN

συναγορευσούντα ούτως ἐντρυφά τῷ δικαστηρίῳ πλὴν ἀλλὰ ἐκεῖνά γε αὐτὴν ἔρωτάτε, οἵους ἀν οἱέται γενέσθαι τὸν Ἡρακλεα καὶ τὸν ὑμέτερον Θησέα, εἰ προσθέντες¹ τῇ ἡδονῇ ἐφυγον τοὺς πόνους οὐδὲν γὰρ ἀν ἐκώλυεν μεστὴν ἀδικίας εἶναι τὴν γῆν, ἐκείνων μὴ πονησάντων

Ταῦτα εἶπον οὐ πάνυ τοῖς μακροῖς τῶν λόγων χαίρουσα εἴ δέ γε ἐθελήσειε κατὰ μικρὸν ἀποκρίνασθαι μοι συνερωτωμένη, τάχιστα ἀν γυνωσθείη τὸ μηδὲν οὖσα πλὴν ἀλλὰ ὑμεῖς γε τοῦ ὄρκου μνημονεύσαντες ψηφίσασθε ἥδη τὰ εὔορκα μη πιστεύσαντες Ἐπικούρῳ λέγοντι μηδὲν ἐπισκοπεῖν τῶν παρ' ἡμῖν γιγνομένων τοὺς θεούς

ΔΙΚΗ

Μεταστηθεὶς δὲ Ἐπικουρος ὑπὲρ τῆς Ἑδονῆς λέγει

ΕΠΙΚΟΥΤΡΟΣ

21 Οὐ μακρά, ὡ ἄνδρες δικασταί, πρὸς ὑμᾶς ἐρῶ
δεῦ γὰρ οὐδὲ πολλῶν μοι τῶν λόγων

Αλλ' εὶ μὲν ἐπωδαῖς τισιν ἡ φαρμάκοις ὃν φη-
σιν εραστὴν ἔαυτῆς ἡ Στοὰ τὸν Διονύσιον κατη-
νάγκασεν ταύτης μὲν ἀπέχεσθαι, πρὸς ἔαυτὴν δὲ
ἀποβλέπειν ἡ Ἡδονή, φαρμακὶς ἀν εἰκότως ἐδοξεῖν
καὶ ἀδικεῖν εκέκριτο ἐπὶ τοὺς ἀλλοτρίους ἐραστὰς
μαγγανεύοντα σα εἰ δέ τις ἐλεύθερος ἐν ἐλευθέρᾳ
τῇ πόλει, μὴ ἀπαγορευόντων τῶν νόμων, τὴν παρὰ
ταύτης ἀηδίαν μυσαχθεὶς καὶ ἦν φησι κεφάλαιον²
τῶν πονων τὴν εὐδαιμονίαν παραγίγνεσθαι λῆρον
οἰηθείς, τοὺς μὲν ἀγκύλους ἐκείνους λόγους καὶ
λαβυρίνθοις ὄμοίους ἀπέφυγε, πρὸς δὲ τὴν Ἡδονὴν
ἀσμενος ἐδραπέτευσεν ώσπερ δεσμά τινα διακοψας

¹ πεισθεύτες β

^ο φασιν ἐπὶ κεφαλαιώ β

THE DOUBLE INDICTMENT

advocate, such contempt does she show the court!
But see here—ask her what kind of men she thinks
Heracles and you own¹ Theseus would have been if
they had allied themselves to Pleasure and had
shirked pain and toil Nothing would hinder the
earth from being full of wrong-doing if they had
not toiled painfully

This is all I have to say, for I am not at all fond
of long speeches But if she should consent to let
me put questions and to give a brief reply to each, it
would very soon be evident that she amounts to
nothing However, remember your oath and vote in
accordance with it now, putting no faith in Epicurus,
who says that the gods take no note of what happens
among us

JUSTICE

Stand aside Epicurus, speak for Pleasure

EPICURUS

I shall not address you at length, gentlemen of the
jury, for I myself do not need many words

If Pleasure had used chains or philtres to con-
strain Dionysius, whom Stoa claims to be her lover,
to desert Stoa and to centie his regard upon her, she
might fairly have been held a sorceress and might
have been found guilty of using undue influence upon
the lovers of others But suppose a free man in a
free city, unstopped by the laws, hating the tedium
of life with her and thinking that the happiness
which comes, she says, as the consummation of pain
is stuff and nonsense, made his escape from her
thorny, labyrinthine reasonings and ran away to
Pleasure of his own free will, cutting the meshes of

¹ Athenian

THE WORKS OF LUCIAN

τὰς τῶν λόγων πλεκτάνας, ἀνθρώπινα καὶ οὐ
βλακώδη φρονήσας καὶ τὸν μὲν πόνον, ὅπερ ἐστί,
πονηρόν, ἥδεῖαν δὲ τὴν ἥδονὴν οἰηθείς, ἀποκλείειν
εχρῆν αὐτόν, ὕσπερ ἐκ ναυαγίου λιμένι προσινέ-
οντα καὶ γαλήνης ἐπιθυμοῦντα συνωθοῦντας ἐπὶ¹
κεφαλὴν εἰς τὸν πόνον, καὶ ἔκδοτον τον ἄθλιον
παρέχειν ταῖς ἀπορίαις, καὶ ταῦτα ὕσπερ ἵκέτην
ἐπὶ τὸν τοῦ Ἐλέου βωμὸν ἐπὶ τὴν Ἡδονὴν κατα-
φεύγοντα, ἵνα τὴν πολυθρύλητον ἀρετὴν δηλαδὴ
ἐπὶ τὸ ὄρθιον ἴδρωτι πολλῷ ἀνελθὼν ἵδη κάτα δι'
ὅλου πονήσας τοῦ βίου εὐδαιμονήσῃ μετὰ τὸν
βίον,

Καίτοι τίς ἀν κριτὴς δικαιότερος δόξειεν αυτοῦ
ἐκείνου, ὃς τα παρὰ τῆς Στοᾶς εἰδώς, εἰ καὶ τις
ἄλλος, καὶ μόνον τέως τὸ καλὸν ἀγαθὸν οἰόμενος
εἶναι, μεταμαθὼν ὡς κακὸν ὁ πόνος ἦν, τὸ βέλτιον
ἔξ ἀμφοῖν δοκιμάσας εἴλετο, ἐώρα γάρ, οἶμαι,
τούτους περὶ τοῦ καρτερεῦν καὶ ἀνέχεσθαι τοὺς
πόνους πολλὰ διεξιόντας, ἵδιᾳ δὲ τὴν Ἡδονὴν
θεραπεύοντας, καὶ μέχρι τοῦ λόγου νεανιευομένους,
οίκοι δὲ κατὰ τοὺς τῆς Ἡδονῆς νόμους βιοῦντας,
αισχυνομένους μὲν εἰ φανοῦνται χαλῶντες τοῦ
τόνου καὶ προδιδόντες τὸ δόγμα, πεπονθότας δὲ
ἀθλίους τὸ τοῦ Ταντάλου, καὶ ἔνθα ἀν λήσειν καὶ
ἀσφαλῶς παρανομήσειν ἐλπίσωσιν, χανδὸν ἐμπιμ
πλαμένους τοῦ ἥδεος εἰ γοῦν τις αὐτοῖς τὸν
τοῦ Γύγου δακτύλιον ἔδωκεν, ὡς περιθεμένους μὴ
δρᾶσθαι, ἢ τὴν τοῦ "Αιδος κυνῆν, εὖ οἶδ' ὅτι μακρὰ

THE DOUBLE INDICTMENT

her logic as if they were bonds, because he had the spirit of a human being, not of a clod, and thought pain painful, as indeed it is, and pleasure pleasant, in that case would it have been right to bar him out, plunging him head over ears into a sea of pain when he was swimming from a wreck to a haven and yearned for calm water—to put the poor fellow at the mercy of his dilemmas in spite of the fact that he was seeking asylum with Pleasure like a suppliant at the Altar of Mercy—in order that he might climb “the steep with copious sweat, cast eyes upon that famous Virtue,¹ and then, after toiling painfully his whole life long, be happy when life is over?

Who should be considered a better judge than this man himself, who knew the teachings of Stoa if ever a man did, and formerly thought that only what was right was good, but now has learnt that pain is bad, and so has chosen what he has determined to be the better? He saw, no doubt, that he set make a great deal of talk about fortitude and endurance of pain, but privately pay court to Pleasure, that they are bold as brass in the lecture-room, but live under the laws of Pleasure at home, that they are ashamed, of course, to let themselves be seen “lowering their pitch” and playing false to their tenets, but suffer the tortures of Tantalus, poor fellows, so that wherever they think they will be unobserved and can transgress their laws with safety, they eagerly glut themselves with pleasure. In fact, if they should be given the ring of Gyges, so that they could put it on and be unseen, or the Cap of Darkness, without a doubt they would bid good bye

¹ For the Hill of Virtue, see Hesiod, *Works and Days*, 289 ff., and Simonides, 41.

THE WORKS OF LUCIAN

χαίρειν τοὺς πόνοις φράσαντες ἐπὶ τὴν Ἡδονὴν
ώθοῦντο ἀν καὶ ἐμιμοῦντο ἅπαντες τὸν Διουνύσιον,
ὅς μέχρι μὲν τῆς νόσου ἥλπιζεν ὡφελήσειν τι
αὐτὸν τοὺς περὶ τῆς καρτερίας λόγους ἐπεὶ δὲ
ἥλγησεν καὶ ἐνόσησεν καὶ ὁ πόνος ἀληθέστερος
αὐτοῦ καθίκετο, ἵδων τὸ σῶμα τὸ ἑαυτοῦ ἀντιφι-
λοσοφοῦν τῇ Στοᾷ καὶ τάναντίᾳ δογματίζον, αὐτῷ
μᾶλλον ἢ τούτοις ἐπίστευσεν καὶ ἐγνω ἀνθρωπος
ῶν καὶ ἀνθρώπου σῶμα ἔχων, καὶ διετέλεσεν οὐχ
ώς ἀνδριάντι αὐτῷ χρώμενος, εἰδὼς ὅτι ὃς ἀν
ἄλλως λέγη καὶ Ἡδονῆς κατηγορῇ,

λόγοισι χαίρει, τὸν δὲ νοῦν ἐκεῖσ' ἔχει
Εἴρηκα ὑμεῖς δ' ἐπὶ τούτοις ψηφοφορήσατε

ΣΤΟΑ

22 Μηδαμῶς, ἀλλ' ὀλίγα μοι συνερωτῆσαι ἐπι-
τρέψατε

ΕΠΙΚΟΥΡΟΣ

Ἐρώτησον ἀποκρινοῦμαι γάρ

ΣΤΟΑ

Κακὸν ἡγῆ τὸν πόνον,

ΕΠΙΚΟΥΡΟΣ

Nai

ΣΤΟΑ

Τὴν ἡδονὴν δὲ ἀγαθόν,

ΕΠΙΚΟΥΡΟΣ

Πάνυ μεν οὖν

ΣΤΟΑ

Τί δέ, οἷσθα τί διάφορον καὶ ἀδιάφορον καὶ
προηγμένον καὶ ἀποπροηγμένον,

¹ Euripides, *Phoenissae* 360

Stoic technical terms see vol II, p 488 Stoia intends

THE DOUBLE INDICTMENT

to pain for ever and would go crowding after Pleasure, one and all, imitating Dionysius who, until he was ill, expected to get some benefit from their discourses about fortitude, but when he encountered suffering and illness, and pain came closer home to him, he perceived that his body was contradicting Stoa and maintaining the opposite side. So he put more trust in it than in her set, decided that he was a man, with the body of a man, and thenceforward treated it otherwise than as if it were a statue, well aware that whoever maintains my other view and accuses Pleasure

"Doth like to talk, but thinks as others do!"¹

I have done Cast your ballots with this understanding of the case

STOA

No, no! Let me cross-question him a little

EPICURUS

Put your questions I will answer them

STOA

Do you consider pain bad?

EPICURUS

Yes

STOA

And pleasure good?

EPICURUS

Certainly

STOA

Well, do you know the meaning of "material" and "immaterial," of "approved" and "disapproved"?² to prove that pleasure and pain are alike "immaterial," and neither "approved" nor "disapproved," because they neither help nor hinder the effort to attain Virtue

THE WORKS OF LUCIAN

ΕΠΙΚΟΤΡΟΣ

Μάλιστα

ΕΡΜΗΣ

Οὐ φασιν, ὃ Στοά, συνιέναι οἱ δικασταὶ τὰ δισύλλαβα ταῦτα ἐρωτήματα ὥστε ἡσυχίαν ἀγετε ψηφοφοροῦσι γάρ

ΣΤΟΑ

Καὶ μὴν ἐκράτησα ἂν, εἰ συνηρώτησα ἐν τῷ τρίτῳ τῶν ἀναποδείκτων σχήματι

ΔΙΚΗ

Τίς ὑπερέσχεν,

ΕΡΜΗΣ

Πάσαις ἡ Ἡδονή

ΣΤΟΑ

Ἐφίημι ἐπὶ τὸν Δία

ΔΙΚΗ

Τύχη τῇ ἀγαθῇ σὺ δὲ ἀλλους κάλει

ΕΡΜΗΣ

23 Περὶ Ἀριστίππου Ἀρετὴ καὶ Τρυφή, καὶ Ἀρίστιππος δὲ αὐτὸς παρέστω

ΑΡΕΤΗ

Προτέραν ἐμὲ χρὴ τὴν Ἀρετὴν λέγειν ἐμὸς γάρ ἐστιν Ἀρίστιππος, ὡς δηλοῦσιν οἱ λόγοι καὶ τὰ ἔργα

ΤΡΥΦΗ

Οὐ μεν ουν, ἀλλ' ἐμὲ τὴν Τρυφήν ἐμὸς γὰρ ὁ ἀνηρ, ὡς ἐστιν ὄρâν ἀπὸ τῶν στεφάνων καὶ τῆς πορφυρίδος καὶ τῶν μύρων

¹ The five “indemonstrables” of Chrysippus, so called because they are self evident and require no proof, were all hypothetical or disjunctive syllogisms, examples are (1) “if it is day, it is light, it is light, it is day”, (2) “if it

THE DOUBLE INDICTMENT

EPICURUS

Certainly

HERMES

Stoa, the jurors say they can't understand these dissyllabic questions, so be silent, they are voting

STOA

I should have won if I had put him a question in the form of the "thud indemonstrable"

JUSTICE

Who won?

HERMES

Pleasure, unanimously

STOA

I appeal to Zeus!

JUSTICE

Good luck to you! Hermes, call another case

HERMFS

Virtue v High-living, *in re Aristippus* Let Aristippus appear in person

VIRTUE

I ought to speak first, I am Virtue, and Aristippus belongs to me, as his words and his deeds indicate

HIGH-LIVING

No, indeed, I ought to speak first, I am High-living, and the man is mine, as you can see from his garlands, his purple cloak and his perfumes

is day, it is light, it is dark, it is not day", (3) "Plato is not both dead and alive, he is dead he is not alive", (4) "it is either day or night, it is day, it is not night"; (5) "it is either day or night, it is not night, it is day" Cf Diog Laert Vit Phil 7, 1, 49, Sext Emp *adv Math* 7

THE WORKS OF LUCIAN

ΔΙΚΗ

Μὴ φιλονεικεῖτε ὑπερκείσεται γὰρ καὶ αὐτη
ἡ δίκη ἔστ’ ἀν ο Ζεὺς δικάση περὶ τοῦ Διονυσίου
παραπλήσιον γάρ τι καὶ τοῦτο ἐοικεν εἶναι ώστ’
ἔὰν μὲν ἡ Ἡδονὴ κρατήσῃ, καὶ τὸν Ἀρίστιππον
ἔξει ἡ Τρυφή νικώσης δὲ αὖ τῆς Στοᾶς, καὶ οὗτος
έσται τῆς Ἀρετῆς κεκριμένος ὥστε ἄλλοι παρέ-
στωσαν το δεῖνα μέντοι, μὴ λαμβανέτωσαν
οὗτοι το δικαστικόν ἀδίκαστος γὰρ ἡ δίκη μεμέ
νηκεν αὐτοῖς

ΕΡΜΗΣ

Μάτην οὖν ἀνεληλυθότες ὅσι γέροντες ἄνδρες
οὕτω μακρὰν τὴν ανάβασιν,

ΔΙΚΗ

Ίκανόν, εἰ τριτημοριον λαβοιεν ἀπιτε, μὴ
ἀγανακτεῖτε, αὐθις δικασετε

ΕΡΜΗΣ

24 Διογένη Σινωπέα παρεῖναι καιρός, καὶ σὺ ἡ
Ἀργυραμοιβικὴ λέγε

ΔΙΟΓΕΝΗΣ

Καὶ μὴν ἂν γε μὴ παύσηται ἐνοχλοῦσα, ὁ
Δίκη, οὐκέτι δρασμοῦ δικάσεται μοι, ἀλλὰ πολλῶν
καὶ βαθέων τραυμάτων ἐγὼ γὰρ αὐτίκα μάλα
πατάξας¹ τῷ ξύλῳ—

ΔΙΚΗ

Τί τοῦτο, πέφευγεν ἡ Ἀργυραμοιβική, ὁ δὲ
διώκει ἐπηρμένος τὸ βάκτρον οὐ μέτριόν τι
κακὸν ἡ ἀθλία ἐοικε λήψεσθαι τὸν Πύρρωνα
κήρυττε

¹ πατάξω γ

THE DOUBLE INDICTMENT

JUSTICE

Do not wrangle, this case will stand over until
Zeus decides the case of Dionysius, for this seems to
be similar. Consequently, if Pleasure wins, High-
living shall have Aristippus, but if Stoa prevails, he
shall be adjudged to Virtue. So let others appear.
Look here, though—these jurors are not to get the
fee, for then case has not come to trial.

HERMES

Then are they to have come up here for nothing,
old as they are, and the hill so high?

JUSTICE

It will be enough if they get a thud. Go your
ways, don't be angry, you shall serve another day.

HERMES

It is time for Diogenes of Sinope to appear. Make
your complaint, Banking.

DIogenES

I protest, if she does not stop bothering me,
Justice, it will not be running away that she will
have me up for, but aggravated assault and battery,
for I shall mighty soon take my staff and

JUSTICE

What have we here? Banking has run away, and
he is making after her with his stick raised. The
poor creature is likely to catch it pretty badly! Call
Pyrrho.

THE WORKS OF LUCIAN

ΕΡΜΗΣ

25 Ἀλλ' ἡ μὲν Γραφικὴ πάρεστιν, ὁ Δίκη, ο
Πύρρων δὲ οὐδὲ τὴν ἀρχὴν ἀνελήλυθεν, καὶ ἐώκει
τοῦτο πράξειν

ΔΙΚΗ

Διὰ τί, ὁ Ἐρμῆ,

ΕΡΜΗΣ

"Οτι οὐδὲν ἡγεῖται κριτήριον ἀληθὲς εἶναι

ΔΙΚΗ

Τοιγαροῦν ἐρήμην αὐτοῦ καταδικασάτωσαν
τὸν λογογράφον ἥδη κάλει τὸν Σύρον καίτοι
πρώην ἀπηνέχθησαν κατ' αὐτοῦ αἱ γραφαί, καὶ
οὐδὲν ἡπειρεν ἥδη κεκρίσθαι πλὴν ἀλλ' ἐπεὶ
ἔδοξεν, προτέραν εἰσάγαγε τῇς Ἀρητορικῆς τὴν
δίκην βαβαί, ὅσοι συνεληλύθασιν ἐπὶ τὴν
ἀκρόασιν

ΕΡΜΗΣ

Εἰκότως, ὁ Δίκη τό τε γὰρ μὴ ἐώλον εἶναι
τὴν κρίσιν, ἀλλὰ καινὴν καὶ ξενην,¹ χθές, ὡσπερ
ἔφης, ἐπηγγελμένην,² καὶ τὸ ἐλπίζειν ἀκούσεσθαι
Ἀρητορικῆς μὲν καὶ Διαλόγου ἐν τῷ μέρει κατηγο-
ρούντων, ἀπολογουμένου δὲ πρὸς ἀμφοτέρους τοῦ
Σύρου, τοῦτο πολλοὺς ἐπήγαγε τῷ δικαστηρίῳ
πλὴν ἀλλὰ ἄρξαι ποτέ, ὁ Ἀρητορική, τῶν λόγων

ΡΗΤΟΡΙΚΗ

26 Πρῶτον μέν, ὁ ἀνδρες Ἀθηναῖοι, τοῖς θεοῖς
εὑχομαι πᾶσι καὶ πάσαις, ὅσην εύνοιαν ἔχουσα
διατελῶ τῇ τε πόλει καὶ πᾶσιν ὑμῖν, τοσαύτην
ὑπάρξαι μοι παρ' ὑμῶν εἰς τουτονὶ τὸν ἀγῶνα,
ἐπειθ' ὅπερ ἐστὶ μάλιστα δίκαιον, τοῦτο παρ-
στῆσαι τοὺς θεοὺς ὑμῖν, τὸν μὲν ἀντίδικον σιωπᾶν

¹ καὶ ξενην not in γ

² χθες—ἐπηγγελμένην not in β

THE DOUBLE INDICTMENT

HERMES

Painting is here, Justice, but Phineus has not come up at all. It might have been expected that he would do this.

JUSTICE

Why, Hermes?

HERMES

Because he does not believe there is any true standard of judgment.

JUSTICE

Then let them bring in a verdict by default against him. Now call the speech-writer, the Syrian. After all, it was only recently that the suits were lodged against him, and there was no pressing need to have tried the cases now. However, since that point has been decided, introduce the suit of Oratory first. Heavens, what a crowd has come together for the hearing!

HERMES

Naturally, Justice. The case is not stale, but new and unfamiliar, having been entered only yesterday, as you said, and they hope to hear Oratory and Dialogue bringing charges in turn and the Syrian defending himself against both, this has brought crowds to court. But do begin your speech, Oratory.

ORATORY

In the first place, men of Athens, I pray the gods and goddesses one and all that as much good will as I steadily entertain toward the city and toward all of you may be shown me by you in this case, and secondly that the gods may move you to do what is above all the just thing to do—to bid my

THE WORKS OF LUCIAN

κελεύειν, ἐμὲ δὲ ὡς προήρημαι καὶ βεβούλημαι τὴν κατηγορίαν ἔâσαι ποιήσασθαι οὐχὶ δὲ ταῦτα παρίσταται μοι γιγνώσκειν οταν τε εἰς ἀ πέπονθα ἀποβλέψω καὶ ὅταν εἰς τοὺς λόγους οὓς ἀκούω τοὺς μὲν γὰρ λόγους ὡς ὁμοιοτάτους τοῖς εμοῖς οὗτος ἐρεῖ πρὸς υμᾶς, τὰ δὲ πράγματα εἰς τοῦτο προήκοντα ὄφεσθε ὥστε ὅπως μὴ χειρόν τι πεί σομαι πρὸς αὐτοῦ σκέψασθαι δέον ἀλλὰ γὰρ ἵνα μὴ μακρὰ προοιμιάζωμαι τοῦ ὕδατος πάλαι εικῆ ρέοντος, ἀρξομαι τῆς κατηγορίας

27 'Εγὼ γαρ, ὡς ἀνδρες δικασταί, τουτονὶ κομιδῇ μειρακιον ὄντα, βάρβαρον ἔτι τὴν φωνὴν καὶ μονονουχὶ κάνδυν ἐνδεδυκότα εἰς τὸν Ασσύριον τρόπον, περὶ τὴν Ἰωνίαν εὑροῦσα πλαζόμενον ἔτι καὶ ὁ τι χρήσαιτο ἑαυτῷ οὐκ εἰδότα παραλαβοῦσα ἐπαίδευσα καὶ ἐπειδὴ ἐδόκει μοι εὐμαθῆς εἶναι καὶ ἀτενὲς ορᾶν εις ἐμέ—ὑπέπτησε γὰρ τότε καὶ ἐθεράπευεν καὶ μονην ἐθαύμαζεν—ἀπολιποῦσα τοὺς ἀλλούς οπόσοι ἐμνήστευόν με πλούσιοι καὶ καλοὶ καὶ λαμπροὶ τὰ προγονικά, τῷ ἀχαρίστῳ τούτῳ ἐμαυτὴν ἐνεγγύησα πένητι καὶ ἀφανεῖ καὶ νέω προῦκα οὐ μικρὰν ἐπενεγκαμένη πολλοὺς καὶ θαυμασίους λόγους εἴτα ἀγαγοῦσα αὐτὸν εἰς τοὺς φυλέτας τοὺς ἐμοὺς παρενέγραψα καὶ ἀστὸν ἀπέφηνα, ὥστε τοὺς διαμαρτόντας¹ τῆς ἐγγύης ἀποπινγεσθαι δόξαιν δὲ αὐτῷ περινοστεῦν ἐπιδειξομένω τοῦ γάμου τὴν εὐποτμίαν, οὐδὲ τότε

¹ αμαρτάνοντας γ

*THE DOUBLE INDICTMENT

opponent hold his tongue and to let me make the complaint in the way that I have preferred and chosen I cannot come to the same conclusion when I contemplate my own experiences and the speeches that I hear, for the speeches that he will make to you will be as like as can be to mine, but his actions, as you shall see, have gone so far that measures must be taken to prevent my experiencing worse injury at his hands¹. But not to prolong my introduction when the water has been running freely this long time, I will begin my complaint.

When this man was a mere boy, gentlemen of the jury, still speaking with a foreign accent and I might almost say wearing a caftan in the Syrian style, I found him still wandering about in Ionia, not knowing what to do with himself, so I took him in hand and gave him an education. As it seemed to me that he was an apt pupil and paid strict attention to me—for he was subservient to me in those days and paid court to me and admired none but me—I turned my back upon all the others who were suing for my hand, although they were rich and good-looking and of splendid ancestry, and plighted myself to this ingrate, who was poor and insignificant and young, bringing him a considerable dowry consisting in many marvellous speeches. Then, after we were married, I got him irregularly registered among my own clansmen and made him a citizen, so that those who had failed to secure my hand in marriage choked with envy. When he decided to go travelling in order to show how happily married he was, I did not

¹ Oratory, more concerned about form than content, borrows her prooemium from Demosthenes, adding the first sentence of the Third Olynthiac to the first sentence of the oration on the Crown, and adapting both as best she can.

THE WORKS OF LUCIAN

ἀπελείφθην, ἀλλὰ πανταχοῦ ἐπομένη ἄνω καὶ κάτω περιηγόμην καὶ κλεινον αὐτὸν καὶ ἀοίδιμον ἐποίουν κατακοσμοῦσα καὶ περιστέλλουσα καὶ τὰ μὲν ἐπὶ τῆς Ἑλλάδος καὶ τῆς Ἰωνίας μέτρια, εἰς δὲ τὴν Ἰταλίαν ἀποδημῆσαι θελήσαντι αὐτῷ τὸν Ἰόνιον συνδιέπλευσα καὶ τὰ τελευταῖα μέχρι τῆς Κελτικῆς συναπάρασα εύπορεῖσθαι ἐποίησα

Καὶ μέχρι μὲν πολλοῦ πάντα μοι ἐπείθετο καὶ συνῆν ἀεί, μηδεμίαν νύκτα γιγνομενος ἀπόκοιτος
 28 παρ' ἡμῶν ἐπεὶ δὲ ἵκανῶς ἐπεστίσατο καὶ τὰ πρὸς εὐδοξίαν εὖ ἔχειν αὐτῷ ὑπέλαβεν, τὰς ὁφρῦς ἐπάρας καὶ μέγα φρονήσας ἐμοῦ μὲν ἡμέλησεν, μᾶλλον δὲ τέλεον εἴασεν, αὐτὸς δὲ τὸν γενειήτην ἔκεινον, τὸν ἀπὸ τοῦ σχῆματος, τὸν Διάλογον, Φιλοσοφίας υἱὸν εἶναι λεγόμενον, ὑπεραγαπήσας μάλα ἐρωτικῶς πρεσβύτερον αὐτοῦ ὄντα, τούτῳ σύνεστιν καὶ οὐκ αἰσχύνεται τὴν μὲν ἐλευθερίαν καὶ τὸ ἄνετον τῶν ἐν ἐμοὶ λόγων συντεμών, εἰς μικρὰ δὲ καὶ κομματικὰ¹ ἐρωτήματα κατακλείσας ἔαυτόν, καὶ ἀντὶ τοῦ λέγειν οὐ τι βούλεται μεγάλη τῇ φωνῇ βραχεῖς τινας λόγους ἀναπλέκων καὶ συλλαβίζων, ἀφ' ὧν ἀθρόος μὲν ἐπαινος ἡ κρότος πολὺς οὐκ ἀν ἀπαντήσειν αὐτῷ, μειδίαμα δὲ παρὰ τῶν ἀκουόντων καὶ τὸ ἐπισεῖσαι τὴν χεῖρα ἐντὸς τῶν δρῶν καὶ μικρὰ ἐπινεῦσαι τῇ κεφαλῇ καὶ ἐπιστενάξαι τοῖς λεγομένοις τοιούτων ἡράσθη ὁ γενναῖος ἐμοῦ καταφρονήσας φασὶν δὲ αὐτὸν μηδὲ πρὸς τὸν ἐρώμενον τούτον εἰρήνην ἄγειν, ἀλλὰ ὄμοια² καὶ ἔκεινον ὑβρίζειν

¹ κωμικά β

² ὄμοια Fritzsche οἷμα MSS (Fritzsche writes τὰ ὄμοια, but the article is not necessary Salt 63)

THE DOUBLE INDICTMENT

desert him even then, but trailed up and down after him everywhere and made him famous and renowned by giving him finely and dressing him out On our travels in Greece and in Ionia I do not lay so much emphasis , but when he took a fancy to go to Italy, I crossed the Adriatic with him, and at length I journeyed with him as far as Gaul, where I made him rich

For a long time he took my advice in everything and lived with me constantly, never spending a single night away from home but when he had laid in plenty of the sinews of war and thought that he was well off for reputation, he became supercilious and vain and neglected me, or rather deserted me completely Having conceived an inordinate affection for that bearded man in the mantle, Dialogue, who is said to be the son of Philosophy and is older than he is, he lives with him Showing no sense of shame, he has curtailed the freedom and the range of my speeches and has confined himself to brief, disjointed questions and instead of saying whatever he wishes in a powerful voice, he fits together and spells out short paragraphs, for which he cannot get hearty praise or great applause from his hearers, but only a smile, or a restrained gesture of the hand, an inclination of the head, or a sigh to point his periods That is the sort of thing this gallant gentleman fell in love with, despising me They say, too, that he is not at peace with this favourite, either, but insults him in the same way

THE WORKS OF LUCIAN

29 Πῶς οὖν οὐκ ἀχάριστος οὗτος καὶ ἔνοχος τοῖς περὶ τῆς κακώσεως νόμοις, ὃς τὴν μὲν νόμῳ γαμετὴν παρ' ἥς τοσαῦτα εἴληφεν καὶ δι' ἣν ἐνδοξός ἐστιν ούτως ἀτίμως απέλιπεν, καινῶν δὲ ὡρέχθη πραγμάτων, καὶ ταῦτα νῦν ὅπότε μόνην ἐμὲ θαυμάζουσιν καὶ ἐπιγράφονται ἀπαντες προστάτιν ἑαυτῶν, ἀλλ' ἐγὼ μὲν ἀντέχω τοσούτων μηνστευόντων, καὶ κόπτουσιν αὐτοῖς τὴν θύραν καὶ τούνομα ἐπιβοωμένοις μεγάλη τῇ φωνῇ οὔτε ανοίγειν οὔτε ὑπακοειν βούλομαι ὅρῳ γὰρ αὐτοὺς οὐδὲν πλέον τῆς βοῆς κομίζοντας οὗτος δὲ οὐδὲ ούτως ἐπιστρέφεται πρὸς ἐμέ, ἀλλὰ πρὸς τὸν ἔρωμενον βλέπει, τί, ὁ θεοί, χρηστὸν παρ' αὐτοῦ λήψεσθαι προσδοκῶν, ον οἶδε τοῦ τρίβωνος οὐδὲν πλέον ἔχοντα,

Είρηκα, ὁ ἄνδρες δικασταί, ὑμεῖς δέ, ἣν εἰς τὸν ἐμὸν τρόπον τῶν λόγων ἀπολογεῖσθαι θέλη, τοῦτο μὲν μὴ ἐτιτρέπετε,—ἀγνωμον γὰρ ἐπ' ἐμὲ τὴν ἐμὴν μάχαιραν ἀκονᾶν—κατὰ δὲ τὸν αὐτοῦ ἔρωμενον τὸν Διαλογὸν ούτως ἀπολογείσθω, ἣν δύνηται

ΕΡΜΗΣ

Τοῦτο μὲν απίθανον οὐ γὰρ οἶόν τε, ὁ Ῥητορική, μόνον αὐτὸν ἀπολογεῖσθαι κατὰ σχῆμα τοῦ Διαλογού, ἀλλὰ ρῆσιν καὶ αὐτὸς εἰπάτω

ΣΥΡΟΣ

30 Ἐπεὶ καὶ τοῦτο, ὁ ἄνδρες δικασταί, ἡ ἀντίδικος ἡγανακτησεν, εἰ μακρῷ χρήσομαι τῷ λόγῳ, καὶ ταῦτα τὸ δύνασθαι λέγειν παρ' ἐκείνης λαβων, πολλὰ μὲν οὐκ ἔρῳ πρὸς ὑμᾶς, τὰ κεφάλαια δὲ αὐτὰ ἀπολυσάμενος¹ τῶν κατηγορηθέντων ὑμῖν

¹ απολυσάμενος Herwerden ἐπιλυσάμενος MSS

THE DOUBLE INDICTMENT

Is he not, then, ungrateful and subject to punishment under the laws that concern desertion, inasmuch as he so disgracefully abandoned his lawful wife, from whom he received so much and through whom he is famous, and sought a new arrangement, now of all times, when I alone am admired and claimed as pationess by everyone? For my part I hold out against all those who court me, and when they knock at my door and call my name at the top of their lungs, I have no desire either to open or to reply, for I see that they bring with them nothing but their voices. But this man even then does not come back to me — no, he keeps his eyes upon his favourite. Ye gods, what good does he expect to get from him, knowing that he has nothing but his short cloak?

I have finished, gentlemen of the jury. But I beg you, if he wishes to make his defence in my style of speaking, do not permit that, for it would be unkind to turn my own weapon against me, let him defend himself, if he can, in the style of his favourite, Dialogue.

HERMES

That is unreasonable. It is not possible, Oratory, for him, all by himself, to make his defence after Dialogue's manner. Let him make a speech as you did.

THE SYRIAN

Gentlemen of the jury, as my opponent was indignant at the thought of my using a long speech when I acquired my power of speaking from her, I shall not say much to you, but shall simply answer the main points of her complaint and then

THE WORKS OF LUCIAN

ἀπολείψω σκοπεῦν περὶ ἀπάντων πάντα γὰρ ὅπόσα διηγήσατο περὶ ἐμοῦ αληθῆ ὄντα διηγη-
σατο καὶ γὰρ ἐπαιδευσεν καὶ συναπεδήμησεν
καὶ εἰς τὸν "Ἐλληνας ἐνέγραψεν, καὶ κατά γε
τοῦτο χάριν ἀν εἰδείην τῷ γάμῳ δι' ἦς δὲ αἰτίας
ἀπολιπὼν αὐτὴν ἐπὶ τουτοὺν τὸν Διαλογον ἐτρα-
πόμην, ἀκούσατε, ὡς ἄνδρες δικασταί, καὶ με μηδὲν
τοῦ χρησίμου ἐνεκα ψεύδεσθαι ὑπολάβητε

- 31 Ἐγὼ γὰρ ὁρῶν ταύτην οὐκέτι σωφρονοῦσαν
οὐδὲ μένουσαν ἐπὶ τοῦ κοσμίου σχήματος οἶόν
ποτε ἐσχηματισμένην αὐτὴν ὁ Παιανιεὺς ἐκεῖνος
ἡγαγετο, κοσμουμένην δὲ καὶ τὰς τρίχας εὐθετί-
ζουσαν εἰς τὸ ἑταιρικὸν καὶ φυκίον ἐντριβομένην
καὶ τῷφθαλμῷ ὑπογραφομένην, ὑπώπτευον εὐθὺς
καὶ παρεφύλαττον ὅποι τὸν δόφθαλμὸν φέρει καὶ
τὰ μὲν ἄλλα ἐώ καθ' ἐκάστην δὲ τὴν νύκτα ο μὲν
στενωπὸς ἡμῶν ἐνεπίμπλατο μεθυόντων ἐραστῶν
κωμαζόντων ἐπ' αὐτὴν καὶ κοπτόντων τὴν θύραν,
ἐνίων δὲ καὶ εἰσβιάζεσθαι σὺν οὐδενὶ κόσμῳ
τολμωντων αὐτὴ δὲ ἐγέλα καὶ ἥδετο τοῖς δρω-
μένοις καὶ τὰ πολλὰ ἡ παρέκυπτεν ἀπὸ τοῦ
téγους ἀδόντων ἀκούουσα τραχείᾳ τῇ φωνῇ ὡδάς
τινας ἐρωτικὰς ἡ καὶ παρανοίγουσα τὰς θυρίδας
ἐμὲ οἰομένη λαυθάνειν ἡσέλγαινε καὶ ἐμοιχευετο
πρὸς αὐτῶν ὅπερ ἐγὼ μὴ φέρων γράψασθαι μὲν
αὐτὴν μοιχείας οὐκ ἐδοκίμαζον, ἐν γειτόνων δὲ
οἰκοῦντι τῷ Διαλόγῳ προσελθὼν ἡξίουν κατα-
δεχθῆναι ὑπ' αὐτοῦ

- 32 Ταῦτα ἔστιν ἡ τὴν Ἄρητοικὴν ἐγὼ μεγάλα
ἥδικηκα καίτοι εἰ καὶ μηδὲν αὐτὴ τοιοῦτο ἐπέ-
πρακτο, καλῶς εἰχέ μοι ἀνδρὶ ἥδη τετταράκοντα
έτη σχεδὸν γεγονότι θορύβων μὲν ἐκείνων καὶ

THE DOUBLE INDICTMENT

leave it to you to weigh the whole question In all that she told about me she told the truth She gave me an education and went abroad with me and had me enfranchized as a Greek, and on this account, at least, I am grateful to her for marrying me Why I left her and took to my friend here, Dialogue, listen, gentlemen of the jury, and you shall hear, and do not imagine that I am telling any falsehood for the sake of advantage

Seeing that she was no longer modest and did not continue to clothe herself in the respectable way that she did once when Demosthenes took her to wife, but made herself up, arranged her hair like a courtesan, put on rouge, and darkened her eyes underneath, I became suspicious at once and secretly took note where she directed her glances I pass over everything else, but every night our street was full of maudlin lovers coming to serenade her, knocking at the door, and sometimes even venturing to force an entrance in disorderly fashion She herself laughed and enjoyed these performances, and generally, when she heard them singing love-songs in a hoarse voice, she either peeped over the edge of the roof or else even slyly opened the windows, thinking that I would not notice it, and then wantoned and intrigued with them I could not stand this, and as I did not think it best to bring an action for divorce against her on the ground of adultery, I went to Dialogue, who lived near by, and requested him to take me in

I hat is the great injustice that I have done
Oratoiy After all, even if she had not acted a~~e~~^t e
did, it would have been proper that I, a man a lady
about forty years of age, should take my leav~~ay~~s of her

THE WORKS OF LUCIAN

δικῶν ἀπηλλάχθαι καὶ τοὺς ἄνδρας τοὺς δικαστὰς
ἀτρεμεῖν ἐᾶν, τυράννων κατηγορίας καὶ ἀριστέων
ἐπαίνους ἐκφυγόντα, εἰς δὲ τὴν Ἀκαδήμειαν ἡ εἰς
τὸ Λύκειον ἐλθόντα τῷ βελτίστῳ τούτῳ Διαλόγῳ
συμπεριπατεῖν ἥρέμα διαλεγομένους, τῷν ἐπαίνων
καὶ κρότων οὐ δεομένους

Πολλὰ ἔχων εἰπεῖν ἥδη παύσομαι υμεῖς δὲ
εὔορκον τὴν ψῆφον ἐνέγκατε

ΔΙΚΗ

Τίς κρατεῖ,

ΕΡΜΗΣ

Πάσαις ὁ Σύρος πλὴν μιᾶς

ΔΙΚΗ

‘Ρήτωρ τις ἑοικεν εἶναι ο τὴν ἐναντίαν θέμενος
33 ὁ Διάλογος ἐπὶ τῶν αὐτῶν λέγε νῦν δὲ περι
μείνατε, διπλάσιον ἀποισόμενοι τὸν μισθὸν ἐπ’
ἀμφοτέραις ταῖς δίκαιαις

ΔΙΑΔΟΓΟΣ

Ἐγὼ δέ, ὁ ἀνδρες δικασταί, μακροὺς μὲν ἀπὸ
τείνειν τοὺς λογους οὐκ ἀν ἐβουλόμην πρὸς ὑμᾶς,
ἀλλὰ κατὰ μικρὸν ὕσπερ ειωθα ὅμως δὲ ὡς
νόμος ἐν τοῖς δικαστηρίοις, οὐτω ποιήσομαι τὴν
κατηγορίαν ἴδιώτης παντάπασιν καὶ ἀτεχνος τῶν
τοιούτων ὥν καί μοι τούτο ἔστω πρὸς ὑμᾶς το
προοίμιον

‘Α δὲ ἥδικημαι καὶ περιύβρισμαί πρὸς τούτου,
ταῦτά ἔστιν, ὅτι με σεμνὸν τέως ὄντα καὶ θεῶν τε
~~τεκτ~~ καὶ φύσεως καὶ τῆς τῶν ὄλων περιόδου σκο-
πού^{τη}ν, οὐν, ὑψηλὸν ἄνω που τῶν νεφῶν ἀεροβα-

THE DOUBLE INDICTMENT

stormy scenes and lawsuits, should let the gentlemen of the jury rest in peace, refraining from accusations of tyrants and laudations of princes, and should betake myself to the Academy or the Lyceum to walk about with this excellent person Dialogue while we converse quietly without feeling any need of praise and applause

Though I have much to say, I will stop now
Cast your vote in accordance with your oath

(*The votes are counted*)

JUSTICE

Who is the winner?

HERMES

The Syrian, with every vote but one

JUSTICE

Very likely it was a public speaker who cast the vote against him Let Dialogue plead before the same jury (*To the JURORS*) Wait, and you shall get double pay for the two cases

DIALOGUE

For my part, gentlemen of the jury, I should prefer not to make you a long speech, but to discuss the matter a little at a time, as is my wont Nevertheless I will make my complaint in the way that is customary in courts of law, although I am completely uninformed and inexperienced in such matters Please consider this my introduction

The wrongs done me and the insults put upon me by this man are these I was formerly dignified, and pondered upon the gods and nature and the cycle of the universe, treading the air¹ high up above the

¹ In the *Clouds* of Aristophanes (225) Socrates says "I tread the air and contemplate the sun"

THE WORKS OF LUCIAN

τοῦντα, ἔνθα δέ μέγας ἐν οὐρανῷ Ζεὺς πτηνὸν ἄρμα
ἔλαυνων φέρεται, κατασπάσας αὐτὸς ἡδη κατὰ τὴν
ἀψίδα πετόμενον καὶ ἀναβαίνοντα ὑπὲρ τὰ νῶτα
τοῦ οὐρανοῦ καὶ τὰ πτερὰ συντρίψας ἰσοδίαιτον
τοῖς πολλοῖς ἐποίησεν, καὶ τὸ μὲν τραγικὸν ἔκεινο
καὶ σωφρονικὸν προσωπεῖον ἀφεῖλέ μου, κωμικὸν
δὲ καὶ σατυρικὸν ἄλλο ἐπέθηκέ μοι καὶ μικροῦ
δεῦν γελοῖον εἴτα μοι εἰς τὸ αὐτὸ φέρων συγκα-
θεῖρξεν τὸ σκῶμμα καὶ τὸν ἴαμβον καὶ κυνισμὸν
καὶ τὸν Εὔπολιν καὶ τὸν Ἀριστοφάνη, δεινοὺς
ἀνδρας ἐπικερτομῆσαι τὰ σεμνὰ καὶ χλευάσαι τὰ
δρθῶς ἔχοντα τελευταῖον δὲ καὶ Μένιππόν τινα
τῶν παλαιῶν κυνῶν μάλα ὑλακτικὸν ὡς δοκεῖ
καὶ κάρχαρον ἀνορύξας, καὶ τοῦτον ἐπεισήγαγεν
μοι φοβερόν τινα ὡς ἀληθῶς κύνα καὶ τὸ δῆγμα
λαθραῖον, ὄσω καὶ γελῶν ἀμά ἐδακνεν

Πῶς οὖν ου δεινὰ ὑβρισμαὶ μηκετ ἐπὶ τοῦ
οἰλείου διακείμενος,¹ ἀλλὰ κωμῳδῶν καὶ γελωτο-
ποιῶν καὶ ὑποθέσεις ἀλλοκότους υποκρινόμενος
αὐτῷ, τὸ γὰρ πάντων ἀτοπώτατον, κρᾶσίν τινα
παράδοξον κέκραμαι καὶ οὐτε πεζός εἴμι οὔτε
ἐπὶ τῶν μέτρων βεβηκα, αλλὰ ιπποκενταύρου
δίκην σύνθετόν τι καὶ ξενον φάσμα τοῖς ακονουσι
δοκῶ

ΕΡΜΗΣ

34 Τί οὖν πρὸς ταῦτα ερεῖς, ὁ Σύρε,

ΣΤΡΟΣ

Ἄπροσδόκητον, ὁ ἄνδρες δικασταί, τὸν ἀγῶνα
τοῦτον ἀγωνίζομαι παρ' ὑμῖν πάντα γοῦν μᾶλ-

¹ επὶ τοῦ οἰκείου σχήματος διαμενων β

THE DOUBLE INDICTMENT

clouds where "great Zeus in heaven driving his winged car¹ sweeps on, but he dragged me down when I was already sounding above the zenith and mounting on 'heaven's back,'² and broke my wings, putting me on the same level as the common herd. Moreover, he took away from me the respectable tragic mask that I had, and put another upon me that is comic, satyr-like, and almost ridiculous. Then he unceremoniously penned me up with Jest and Satire and Cynicism and Eupolis and Aristophanes, terrible men for mocking all that is holy and scoffing at all that is right. At last he even dug up and thrust in upon me Menippus, a prehistoric dog³ with a very loud bark, it seems, and sharp fangs, a really dreadful dog who bites unexpectedly because he grins when he bites.

Have I not been dreadfully maltreated, when I no longer occupy my proper role but play the comedian and the buffoon and act out extraordinary plots for him? What is most monstrous of all, I have been turned into a surprising blend, for I am neither afoot nor ahoiseback, neither prose nor verse, but seem to my hearers a strange phenomenon made up of different elements, like a Centaur?⁴

HERMES

What are you going to say to this, Master Syrian?

THE SYRIAN

Gentlemen of the jury, the suit that I am contesting now before you is unexpected. In fact, I should

¹ Plato, *Phaedrus* 246 E

² Plato, *Phaedrus* 247 B ³ Cynic

⁴ This refers to the practice of mingling verse and prose, borrowed by Lucian from Menippus. For good illustrations see the beginning of *Zeus Lants* and of *The Double Indictment*.

THE WORKS OF LUCIAN

λον ἀν ἥλπισα ἡ τὸν Διαλογον τοιαῦτα ἐρεῦν περὶ ἐμοῦ, δὸν παραλαβὼν ἔγὼ σκυθρωπὸν ἔτι τοῖς πολλοῖς δοκοῦντα καὶ ὑπὸ τῶν συνεχῶν ἐρωτήσεων κατεσκληκότα, καὶ ταύτη αἰδέσιμον μὲν εἶναι δοκοῦντα, οὐ πάντη δὲ ἥδὺν οὐδὲ τοῖς πλήθεσι κεχαρισμένον, πρῶτον μὲν αὐτὸν ἐπὶ γῆς βαίνειν εἴθισα εἰς τὸν ἀνθρώπινον τοῦτον τρόπον, μετὰ δὲ τὸν αὐχμὸν τὸν πολὺν ἀποπλύνας καὶ μειδιᾶν καταναγκάσας ἥδιο τοῖς ὄρῶσι παρεσκεύασα, ἐπὶ πᾶσι δὲ τὴν κωμῳδίαν αὐτῷ παρέζευξα, καὶ κατὰ τοῦτο πολλὴν οἱ μηχανώμενος τὴν εύνοιαν παρὰ τῶν ἀκουόντων, οἱ τέως τὰς ἀκάνθας τὰς ἐν αὐτῷ δεδιότες ὥσπερ τον ἔχινον εἰς τὰς χεῖρας λαβεῖν αὐτὸν ἐφυλάττοντο

Ἄλλ' ἔγὼ οὖδ' ὄπερ μάλιστα λυπεῖ αὐτόν, ὅτι μὴ τὰ γλίσχρα ἐκεῖνα καὶ λεπτὰ κάθημαι προς αὐτὸν σμικρολογούμενος, εἰ ἀθάνατος ἡ ψυχή, καὶ πόσας κοτύλας ὁ θεὸς οτότε τὸν κοσμον εἰργάσατο τῆς ἀμιγοῦς καὶ κατὰ ταύτα ἔχούσης οὐσίας ἐνέχεεν εἰς τὸν κρατῆρα ἐν ὦ τὰ πάντα εκεράννυτο, καὶ εἰ ἡ Ῥητορικὴ πολιτικῆς μορίου εἰδωλον, κολακείας τὸ τέταρτον χαίρει γὰρ οὐκ οὖδ' ὅπως τὰ τοιαῦτα λεπτολογῶν καθάπερ οἱ τὴν ψώραν ἥδεως κνώμενοι, καὶ τὸ φρόντισμα ἥδὺν αὐτῷ δοκεῖ καὶ μέγα φρονεῖ ἦν λέγηται ως οὐ παντὸς ἀνδρός ἐστι συνιδεῖν ἂ περὶ τῶν ἰδεῶν ὀξυδορκεῖ

Ταῦτα δηλαδὴ καὶ παρ' ἐμοῦ ἀπαιτεῖ καὶ τὰ πτερὰ ἐκεῖνα ζητεῖ καὶ ἄνω βλέπει τὰ πρὸ τοῦ

THE DOUBLE INDICTMENT

have looked for anything else in the world sooner than that Dialogue should say such things about me. When I took him in hand, he was still dour, as most people thought, and had been reduced to a skeleton through continual questions. In that guise he seemed awe inspiring, to be sure, but not in any way attractive or agreeable to the public. So first of all I got him into the way of walking on the ground like a human being, afterwards by washing off all his accumulated grime and forcing him to smile, I made him more agreeable to those who saw him and on top of all that, I painted him with Comedy, and in this way too procured him great favour from his hearers, who formerly feared his prickles and avoided taking hold of him as if he were a sea-urchin.

I know, however, what hurts him most. It is that I do not sit and quibble with him about those obscure, subtle themes of his, like "whether the soul is immortal," and "when God made the world, how many pints of pure, changeless substance he poured into the vessel in which he concocted the universe,"¹ and "whether rhetoric is the false counterpart of a subdivision of political science, the fourth form of parasitic occupation."² Somehow he delights in dissecting such problems, just as people like to scratch where it itches. Reflection is sweet to him, and he sets great store by himself if they say that not everyone can grasp his penetrating speculations about "ideas."

That is what he expects of me, naturally, and he demands those wings of his and gazes on high without

¹ Cf. Plato, *Timaeus* 35 A and 41 D.

² Cf. Plato, *Gorgias* 463 B, D, 465 C.

THE WORKS OF LUCIAN

ποδοῖν οὐχ ὁρῶν ἐπεὶ τῶν γε ἄλλων ἔνεκα οὐκ
ἀν οἷμαι μέμψαιτό μοι, ώς θοἰμάτιον τοῦτο τὸ
Ἐλληνικὸν περισπάσας αὐτοῦ βαρβαρικόν τι
μετενέδυσα, καὶ ταῦτα βάρβαρος αὐτὸς εἶναι
δοκῶν ἥδίκουν γὰρ ἀν τὰ τοιαῦτα εἰς αὐτὸν
παρανομῶν καὶ τὴν πάτριον ἐσθῆτα λωποδυτῶν
Ἄπολελόγημαι ώς δυνατὸν ἐμοί ὑμεῖς δὲ
δομοίαν τῇ παλαι τὴν ψῆφον ἐνέγκατε

ΕΡΜΗΣ

35 Βαβαί, δέκα ὄλαις κρατεῖς ὁ γὰρ αὐτὸς ἐκεῖνος ὁ πάλαι οὐδὲ νῦν ὁμόψηφός ἐστιν ἀμέλει τοῦτο ἔθος ἐστιν, καὶ πᾶσι τὴν τετρυπημένην οὖτος φέρει καὶ μὴ παύσαιτο φθονῶν τοῖς ἀρίστοις ἀλλ' υμεῖς μὲν ἀπιτε ἀγαθή τυχη, αύριον δὲ τὰς λοιπὰς δικάσομεν

THE DOUBLE INDICTMENT

seeing what lies at his feet As far as the rest of it goes, he cannot complain, I am sure, that I have stripped him of that Greek mantle and shifted him into a foreign one, even though I myself am considered foreign Indeed I should be doing wrong to transgress in that way against him and to steal away his native costume

I have made the best defence that I can Please cast the same ballot as before

(*The votes are counted*)

HERMES

Well, well! You win by all of ten votes! The same one who voted against you before will not vote as the rest even now Without doubt it is a habit, and the man always casts the ballot that has a hole in it¹ I hope he will keep on envying men of standing Well, go your ways, and good luck to you To-morrow we shall try the rest of the cases

¹ Each juror was given two ballots of metal shaped like a Japanese top, a flat circular disk, pierced perpendicularly at its centre by a cylindrical axis, which in the one for acquittal was solid, in the other, tubular

ON SACRIFICES

In matter and manner, this little skit approximates very closely to the Cynic diatribe as exemplified in the fragments of Teles and in some portions of Epictetus.

It has a counterpart in the piece, *On Funerals*, so close that one is tempted to believe them both parts of the same screed, although they now stand some distance apart in Lucian's works, it may be, however, that this is simply a pendant to the other. They certainly belong together in some sense.

ΠΕΡΙ ΘΤΣΙΩΝ

1 Ἄ μὲν γὰρ ἐν ταῖς θυσίαις οἱ μάταιοι πράττουσι καὶ ταῖς ἑορταῖς καὶ προσόδοις τῶν θεῶν καὶ ἀ αὐτοῦσι καὶ ἀ εὔχονται καὶ ἀ γιγνώσκουσι περὶ αὐτῶν, οὐκ οἶδα εἴ τις ούτως κατηφής ἔστι καὶ λελυπημένος ὄστις οὐ γελάστεται τὴν ἀβελτερίαν ἐπιβλέψας τῶν δρωμένων καὶ πολύ γε, οἷμαι, πρότερον τοῦ γελᾶν πρὸς ἑαυτὸν ἔξετάσει πότερον εὐσεβεῖς αὐτοὺς χρὴ καλεῖν ἢ τούναυτίον θεοῖς ἔχθροὺς καὶ κακοδαίμονας, οἵ γε ούτω ταπεινὸν καὶ ἀγεννὲς τὸ θεῖον ὑπειλήφασιν ὥστε εἶναι ἀνθρώπων ἐνδεὲς καὶ κολακειόμενον ἡδεσθαι καὶ ἀγανακτεῖν ἀμελούμενον

Τὰ γοὺν Αἰτωλικὰ πάθη καὶ τὰς τῶν Καλυδωνίων συμφορὰς καὶ τοὺς τοσούτους φόνους καὶ τὴν Μελεάγρου διάλυσιν, πάντα ταῦτα ἔργα φασὶν εἶναι τῆς Ἀρτέμιδος μεμψιμοιρούσης ὅτι μὴ παρελήφθη πρὸς τὴν θυσίαν ὑπὸ τοῦ Οἰνέως ούτως ἀρα βαθέως καθίκετο αὐτῆς ἢ τῶν ἱερέων διαφορά¹ καὶ μοι δοκῶ δρᾶν αὐτὴν ἐν τῷ οὐρανῷ τότε μονην τῶν ἄλλων θεῶν εἰς Οἰνέως πεπορευμένων, δεινὰ ποιοῦσαν καὶ σχετλιάζουσαν οἵας ἑορτῆς ἀπολειφθήσεται

Available in photographs ΓΝ

¹ ιερέων διαφορά γ ιερῶν διαμαρτία β, ιερέων διαμαρτία οὖδε

ON SACRIFICES

IN view of what the dolts do at their sacrifices and their feasts and processions in honour of the gods, what they pray for and vow, and what opinions they hold about the gods, I doubt if anyone is so gloomy and woe-begone that he will not laugh to see the idiocy of their actions. Indeed, long before he laughs, I think, he will ask himself whether he should call them devout or, on the contrary, irreligious and pestilent, inasmuch as they have taken it for granted that the gods are so low and mean as to stand in need of men and to enjoy being flattered and to get angry when they are slighted.

Anyhow, the Aetolian incidents—the hardships of the Calydonians, all the violent deaths, and the dissolution of Meleager—were all due, they say, to Artemis, who held a grudge because she had not been included in Oeneus' invitation to his sacrifice, so deeply was she impressed by the superiority of his victims! Methinks I can see her in Heaven then, left all by herself when the other gods and goddesses had gone to the house of Oeneus, fussing and scolding about being left out of such a feast!

THE WORKS OF LUCIAN

2 Τοὺς δ' αὐτὸν Αἰθίοπας καὶ μακαρίους καὶ τρισευδαίμονας εἴποι τις ἄν, εἴ γε ἀπομνημονεύει τὴν χάριν αὐτοῖς ὁ Ζεὺς ἡν¹ πρὸς αὐτὸν ἐπεδείξαντο δώδεκα ἔξῆς ἡμέρας ἐστιάσαντες, καὶ ταῦτα ἐπαγόμενον καὶ τοὺς ἄλλους θεούς

Οὐτως οὐδέν, ὡς ἔοικεν, ἀμισθὶ ποιοῦσιν ὧν ποιοῦσιν, ἀλλὰ πωλοῦσιν τοῖς ἀνθρώποις τάγαθά, καὶ ἔνεστι πρίασθαι παρ' αὐτῶν τὸ μὲν ὑγιαίνειν, εἰ τύχοι, βοιδίου, τὸ δὲ πλουτεῖν βοῶν τεττάρων, τὸ δὲ βασιλεύειν ἑκατόμβης, τὸ δὲ σῶον ἐπανελθεῖν ἐξ Ἰλίου εἰς Πύλον ταύρων ἐννέα, καὶ τὸ ἐκ τῆς Αὐλίδος εἰς Ἰλιον διαπλεῦσαι παρθένου βασιλικῆς ἡ μὲν γὰρ Ἐκάβη τὸ μὴ ἀλῶναι τὴν πόλιν τότε ἐπρίατο παρὰ τῆς Ἀθηνᾶς βοῶν δώδεκα καὶ πέπλου εἰκάζειν δὲ χρὴ πολλὰ εἶναι ἀλεκτρυόνος καὶ στεφάνου καὶ λιβανωτοῦ μόνου παρ' αὐτοῖς ὅντα

3 Ταῦτα γε, οἷμαι, καὶ ο Χρύσης ἐπιστάμενος ἦτε ἱερεὺς ὧν καὶ γέρων καὶ τὰ θεῖα σοφός, ἐπειδὴ ἀπρακτος ἀπήγει παρὰ τοῦ Ἀγαμέμνονος, ὡς ἀν καὶ προδανείσας τῷ Απόλλωνι τὴν χάριν δικαιολογεῖται καὶ ἀπαιτεῖ τὴν ἀμοιβὴν καὶ μόνον οὐκ δινειδίζει λέγων, “Ω βέλτιστε Ἀπολλον, ἐγὼ μέν σου τὸν νεών τέως ἀστεφάνωτον δύντα πολλάκις ἐστεφάνωσα, καὶ τοσαῦτά σοι μηρία ταύρων τε καὶ αἰγῶν ἔκαυσα ἐπὶ τῶν βωμῶν, σὺ δὲ ἀμελεῖς μου τοιαῦτα πεπονθότος καὶ παρ' οὐδὲν τίθεσαι τὸν εὐεργέτην” τοιγαροῦν ούτω κατεδυσώπησεν αὐτὸν ἐκ τῶν λόγων, ὥστε ἀρπασάμενος τὰ τόξα

¹ MSS add (before ἡν in γ, after ἡν in β) ἐν αρχῇ τῆς Ομήρου ποιησεως, bracketed by Schmieder and subsequent editors

ON SACRIFICES

The Ethiopians, on the other hand, may well be called happy and thrice-blessed, if Zeus is really paying them back for the kindness that they showed him in dining him for twelve days running, and that too when he brought along the other gods¹

So nothing, it seems, that they do is done without compensation. They sell men their blessings, and one can buy from them health, it may be, for a calf, wealth for four oxen, a royal throne for a hundred, a safe return from Troy to Pylos for nine bulls, and a fair voyage from Aulis to Troy for a king's daughter.¹ Hecuba, you know, purchased temporary immunity for Troy from Athena for twelve oxen and a frock. One may imagine, too, that they have many things on sale for the price of a cock or a wreath or nothing more than incense.

Chryses knew this, I suppose, being a priest and an old man and wise in the ways of the gods, so when he came away from Agamemnon unsuccessful, it was just as if he had loaned his good works to Apollo, he took him to task, demanded his due, and all but insulted him, saying "My good Apollo, I have often dressed your temple with wreaths when it lacked them before, and have burned in your honour all those thighs of bulls and goats upon your altars, but you neglect me when I am in such straits and take no account of your benefactor."¹ Consequently, he so discomfited Apollo by his talk that he

¹ *Iliad* 1, 33 ff

THE WORKS OF LUCIAN

καὶ ἐπὶ τοῦ ναυστάθμου καθίσας ἑαυτὸν κατετό-
ξευσε τῷ λοιμῷ τοὺς Ἀχαιοὺς αὐταῖς ημιόνοις
καὶ κυσίν

4 Ἐπεὶ δὲ ἀπαξ τοῦ Ἀπόλλωνος ἐμνήσθην, βού-
λομαι καὶ τὰ ἄλλα εἰπεῖν, ἀ περὶ αὐτοῦ οἱ σοφοὶ
τῶν ἀνθρώπων λέγουσιν, οὐχ ὅσα περὶ τοὺς
έρωτας ἔδυστύχησεν οὐδὲ τοῦ Ἄκινθου τὸν
φόνον οὐδὲ τῆς Δάφνης την ὑπεροψίαν, ἀλλ' ὅτι
καὶ καταγνωσθεὶς ἐπὶ τῷ τῶν Κυκλωπῶν θανάτῳ
καὶ ἔξοστρακισθεὶς διὰ τοῦτο ἐκ τοῦ οὐρανοῦ,
ἐπέμφθη εἰς τὴν γῆν ἀνθρωπίνη χρησόμενος τῇ
τύχῃ ὅτε δὴ καὶ εθήτευσεν ἐν Θετταλίᾳ παρὰ
Ἄδμήτῳ καὶ ἐν Φρυγίᾳ παρὰ Λαομέδοντι, παρὰ
τούτῳ μέν γε οὐ μόνος ἀλλὰ μετὰ τοῦ Ποσειδῶνος,
ἀμφότεροι πλινθεύοντες ὑπ' ἀπορίας καὶ ἔργαζόμε-
νοι τὸ τεῦχος καὶ οὐδὲ ἐι τελῆ τὸν μισθὸν ἐκομί-
σαντο παρὰ τοῦ Φρυγός, αλλὰ προσωφειλεν αὐτοῖς
πλέον ἡ τρισκοντα, φασί, δραχμὰς Τρωικάς

5 Ἡ γὰρ οὐ ταῦτα σεμνολογοῦσιν οἱ ποιηταὶ
περὶ τῶν θεῶν καὶ πολὺ τούτων ἱερώτερα περὶ τε
Ἡφαίστου καὶ Προμηθέως καὶ Κρόνου καὶ Ἄρεας
καὶ σχεδὸν ὀλης τῆς τοῦ Διὸς οἰκίας, καὶ ταῦτα
παρακαλέσαντες τὰς Μούσας συνωδοὺς ἐν ἀρχῇ
τῶν ἐπῶν, ὑφ' ὧν δὴ ἐνθεοὶ γενόμενοι, ὡς τὸ εἰκός,
ἀδουσιν ως ο μὲν Κρόνος ἐπειδὴ τάχιστα ἐξέτεμε
τον πατέρα τὸν Οὐρανόν, ἐβασίλευσέν τε εν
αὐτῷ καὶ τὰ τέκνα κατήσθιεν ώσπερ ὁ Ἄργυρος
Θυέστης ύστερον ὁ δὲ Ζεὺς¹ κλαπεὶς ὑπὸ τῆς
Ἄρεας ὑποβαλομένης τον λίθον εἰς τὴν Κρήτην
ἐκτεθεὶς ὑπ' αἰγὸς ἀνετράφη καθάπερ ο Τήλεφος

¹ Οὐεστης ύστεροι δε ὁ Ζευς γ

ON SACRIFICES

caught up his bow and arrows, sat himself down above the ships, and shot down the Achaeans with the plague, even to their mules and dogs

Having once alluded to Apollo, I wish to mention something else that gifted men say about him, not his misfortunes in love, such as the slaying of Hyacinthus and the superciliousness of Daphne, but that when he was found guilty of killing the Cyclopes and was banished from Heaven on account of it, he was sent to earth to try the lot of a mortal. On this occasion he actually became a serf in Thessaly under Admetus and in Phrygia under Laomedon, where, to be sure, he was not alone, but had Poseidon with him, and both of them were so poor that they had to make bricks and work upon the wall,¹ what is more, they did not even get full pay from the Phrygian, who owed them, it is said, a balance of more than thirty Trojan drachmas!

Is it not true that the poets gravely tell these tales about the gods, and others, too, far more hallowed than these, about Hephaestus, Prometheus, Cionus, Rhea and almost the whole family of Zeus? Yet, in beginning their poems, they invite the Muses to join their song! Inspired, no doubt, by the Muses, they sing that as soon as Cronus had castrated his father Heaven, he became king there and devoured his own children, like the Argive Thyestes in later time, that Zeus, stolen away by Rhea, who put the stone in his place, and abandoned in Crete, was nursed by a nanny-goat (just as

¹ Of Troy

THE WORKS OF LUCIAN

ὑπὸ ἐλαφου καὶ ὁ Πέρσης Κῦρος ὁ πρότερος ὑπὸ τῆς κυνός, εἴτε εξελασας τὸν πατέρα καὶ εἰς τὸ εσμωτηριον καταβαλὼν αὐτὸς εσχε τὴν ἀρχήν ἔγημε δε πολλὰς μὲν καὶ ἄλλας, ὑστάτην δὲ την ἀδελφὴν¹ κατὰ τοὺς Περσῶν καὶ² Ἀσσυρίων νυμοῖς ἐρωτικος δὲ ὅν καὶ εἰς τὰ ἀφροδίσια ἐκ κεχυμένος³ ρᾳδιως ἐνέπλησε παίδων τὸν οὐρανὸν τους μεν ἔξι ὁμοτίμων ποιησάμενος, ἐνίους δὲ νόθους, ἐκ τοῦ θυητοῦ καὶ ἐπιγέίου γένους, ἄρτι μεν ο γεννιάδας γενομενος χρυσός, ἄρτι δὲ ταῦρος ἡ κύκνος ἡ ἀετός, καὶ δλως ποικιλώτερος αὐτοι Πρωτεως μόνην δὲ την Ἀθηνᾶν ἔφυσεν ἐκ τῆς ἑαυτοῦ κεφαλῆς ὑπὸ αὐτὸν ἀτεχνῶς τὸν ἐγκέφαλον συλλαβών τὸν μὲν γάρ Διόνυσον ἡμιτελῆ φασίν, εκ τῆς μητρὸς ἔτι καιομένης ἀρπάσας ἐι τῷ μηρῷ φέρων κατώρυξε κάτα ἔξετεμεν τῆς ὕδινος ἐνστάσης

6 "Ομοια δὲ τούτοις καὶ περὶ τῆς "Ηρας ἄδονισιν ἄνευ τῆς πρὸς τὸν ἄνδρα ομιλίας ὑπηνέμιον αὐτὴν παῖδα γεννῆσαι τὸν "Ηφαιστον, οὐ μάλα εὐτυχῆ τούτον, ἀλλὰ βάναυσον καὶ χαλκέα καὶ πυρίτην, ἐν καπνῷ τὸ πᾶν βιοῦντα καὶ σπινθήρων ἀνάπλεων οἰα δὴ καμινευτήν, καὶ οὐδὲ ἄρτιον τῷ πόδε χωλευθῆναι γάρ αὐτὸν ἀπὸ τοῦ πτώματος, ὅπότε ἔρριφη ὑπὸ τοῦ Διὸς ἔξι οὐρανοῦ, καὶ εἴ γε μὴ οἱ Αήμυνοι καλῶς ποιοῦντες ἔτι φερόμενον αὐτὸν ὑπεδέξαντο, καὶ ἐτεθνήκει ἡμῶν ὁ "Ηφαιστος ὁσπερ ο Ἀστυάναξ ἀπὸ τοῦ πύργου καταπεσων

¹ τὴν "Ηραν τὴν αδελφὴν β

² τοῦτο καὶ β

³ εκκεχυμένος Cobet κεχυμένος, MSS

ON SACRIFICES

Ilephus was nursed by a doe and the Persian, Cyrus the Elder, by a bitch) and then drove his father out, threw him into prison, and held the sovereignty himself, that, in addition to many other wives, he at last married his sister, following the laws of the Persians and the Assyrians, that being passionate and prone to the pleasures of love, he soon filled Heaven with children some of whom he got by his equals in station and some illegitimately of mortal, earthly stock, now turning into gold, this gallant squire, now into a bull or a swan or an eagle, and in short, showing himself more changeable than even Proteus, and that Athena was the only one to be born of his head, conceived it the very root of his brain, for as to Dionysus, they say, Zeus took him prematurely from his mother while she was still ablaze, implanted him hastily in his own thigh and cut him out when labour came on.

Their rhapsodies about Hera are of similar tenor that without intercourse with her husband she became the mother of a wind-child, Hephaestus who, however, is not in great luck, but works at the blacksmith's trade over fire, living in smoke most of the time and covered with cinders, as is natural with a forge tender, moreover, he is not even straight-limbed, as he was lamed by his fall when Zeus threw him out of Heaven. In fact, if the Lemnians had not obligingly caught him while he was still in the air, we should have had our Hephaestus killed just like Astyanax when he fell from the battlements.¹

¹ The notion that the Lemnians caught Hephaestus as he fell is Lucian's own contribution. He expects his audience to be aware that he is giving them a sly misinterpretation of Homer's ἀφαρ οὐισαιτο πεσθίτα (*Iliad* 1, 594).

THE WORKS OF LUCIAN

Καῖτοι τὰ μὲν Ἡφαιστου μέτρια τὸν δὲ Προμηθέα τίς οὐκ οἰδεν οἴα ἐπαθεν, διότι καθ' ὑπερβολὴν φιλάνθρωπος ἦν, καὶ γὰρ αὖ καὶ τοῦτοι εἰς τὴν Σκυθίαν ἀγαγὼν ο Ζεὺς ἀνεσταύρωσει ἐπὶ τοῦ Καυκάσου, τὸν αετὸν αὐτῷ παρακαταστήσας τὸ ἡπαρ οσημέραι κολάψοντα

7 Οὐτος μεν οὖν ἔξετέλεσε τὴν καταδίκην ἡ Ρία δί—χρὴ γὰρ ἵσως καὶ ταῦτα εἰπεῖν—πῶς οὐκ ισχημονεῖ καὶ δεινὰ ποιεῖ, γραῦς μὲν ἱδη καὶ ἔωρος οὐσα καὶ τοσούτῳ μητῆρ θεῶν, παιδεραστοῦσα σε εἴτι καὶ ζηλοτυτοῦσα καὶ τον Ἀττιν επὶ τῶν λεοντῶν περιφερούσα, καὶ ταῦτα μηκέτι λρήσιμοι τίναι διναισειν, ώστε πῶς ἀνέτι μέμφοιτο τις ἡ ἡ Ἀφροδίτη ὅτι μοιχεύεται, ἡ τῇ Δελφῃ τινος τοι Εὐρυμιώτα κατιούσῃ πολλάκις εἰ μεσή, τίς οιοι,

Φερε έτε ίσιη τούτων αφεμενοι τῶν λόγων εἰς αι τοι αι ἔθιμεν τοι οἱρανον ποιητικῶς ἀναπτά μενο καὶ τὴν αὐτην Ομήρω καὶ Ἡσιόδω οδὸν καὶ θεασιωις ἀστως ιακεκοσμηται τὰ ἀνω καὶ οτι μει χαλιοῦς εστιν τὰ εξω, καὶ πρὸ ήμων τοῦ Ομηρου λεγοι τοι ηκούσαμεν ὑπερβάντι δὲ καὶ αιακυψαντι μικρον εἰς το ἄνω καὶ ἀτεχνῶς επι τοῦ ιωτου γενομένω φῶς τε λαμπρότερον φαιεται καὶ ιήλιος καθαρώτερος καὶ ἄστρα διανγεσ ερα καὶ τὸ πᾶν ήμερα καὶ χρυσοῦν τὸ διπεδον εισιώντων δὲ πρῶτα μεν οἰκοῦσιν αἱ Ὁραι πυλωροῦσι γάρ επειτα δ ἡ Ἰρις καὶ ὁ Ἐρμῆς οιτες υπηρεται καὶ ἀγγελιαφόροι τοῦ Διος, ἔξῆς δε τοῦ Ἡφαιστου τὸ χαλκεῖον ἀνάμεστης ιπασης τέχνης, μετὰ δὲ αἱ τῶν θεῶν

ON SACRIFICES

But Hephaestus came off quite well beside Prometheus. Who does not know what happened to him because he was too philanthropic? Taking him to Scythia, Zeus pegged him out on the Caucasus and posted an eagle at his side to peck at his liver every day.

Prometheus, then received a sentence and served it out, but what about Rhea? One must surely speak of this also. Does not she misconduct herself and behave dreadfully? Although she is in old woman past her best years, the mother of so many gods nevertheless she still has a love affair with a boy and is jealous and she takes Attis about with her behind her lions, in spite of the fact that he cannot be of any use to her now. So how can one find fault with Aphrodite for being unfaithful to her husband, or with Selene for going down to visit Endymion time and again in the middle of her journey?

Come, dismissing this topic, let us go up to Heaven itself soaring up poet fashion by the same route as Homer and Hesiod, and let us see how they have arranged things on high. That it is bronze on the outside we learned from Homer, who anticipated us in saying so. But when one climbs over the edge, puts up one's head a little way into the world above, and really gets up on the back,¹ the light is brighter, the sun is clearer, the stars are shinier, it is dry everywhere, and the ground is of gold. As you go in, the Hours live in the first house, for they are the wenders of the gate, then come Iris and Hermes, who are attendants and messengers of Zeus, next, there is the smithy of Hephaestus, filled with works of art of every kind, and after that,

¹ Plato, *Phaedrus* 247 i Cf p 147

THE WORKS OF LUCIAN

οικιαι καὶ τοῦ Διὸς, τὰ βασιλεῖα, ταῦτα πάντα περικαλλῆ τοῦ Ήφαίστου κατασκευασαντος “οἱ δὲ θεοι πάρ Ζηνὶ καθήμενοι”—πρέπει γάρ, οἵμαι, ἀνω ὄντα μεγαληγορεῖν—ἀποσκοπούσιν τέ τὴν γῆν καὶ πάντη περιβλέπουσιν ἐπικύπτον τες εἰς ποθεν ὄψοιται πῦρ ἀναπτόμενον ἢ ἀναφερομενην κυνίσαν “ἔλισσομένην περὶ καπνῷ” κἄν μεν θύη τις, εὐωχοῦνται πάντες ἐπικεχηνότες τῷ καπνῷ καὶ τὸ αἷμα τίνοντες τοὺς βωμοὺς πρισχεύμενον¹ ὡσπερ αἱ μυῖαι ἡν δὲ οἰκοσιτῶσιν, νέκτηρ καὶ ἀμβροσία τὸ δεῖτιον πάλαι μεν οὖν καὶ ἀνθιτωται συνειστιθντο καὶ συνέπινον αυτοῖς, οἱ Ιειν καὶ οἱ Ιανταλοι, επὶ λὸν ἰσαν ἴβησται καὶ λαλοι ἐκειοι μεν ἔτι καὶ νῦν κολαζοιται, αἰδανοις τε τῷ θητῷ γένει καὶ ἀπόρρητος οιούραιοι,

11) Γοιοῦτες οἱ εἰς τοὺς θεῶν τοιγαροῦν καὶ οἱ ἀνθρακοι συναδα τουτοις καὶ ἀκόλουθα περὶ τὰς θρησκείας επιγηδευουσιν καὶ πρῶτον μὲν ύλας ἀπετεμοι το καὶ ορη ανεβεσαν καὶ ορνεα καθιέρωσαν καὶ φιτα επεφήμισαν εκαστω θεῶ μετά δὲ νειμαμειοι κατὰ εθνη σέβουσι καὶ πολίτας αὐτῶν ἀποφαίνουσιν, ο μὲν Δελφὸς τον Ἀπόλλω καὶ ο Δηλιοι, ο σε Ἀθηναῖος τὴν Ἀθηνᾶν—μαρτυρεῖται γοῦν τὴν οἰκειοτητα τῷ ὑνόματι—καὶ τὴν Ἡραν ο Ἄργειος καὶ ο Μυγδονιος τὴν Ρέαν καὶ τὴν Ἀφροδίτην ο Παφιος οἱ δὲ αὖ Κρῆτες οὐ γενέσθαι παρ’ αὐτοῖς οὐδὲ τραφῆται μόνον τὸν Δία λέγουσιν, ἀλλὰ καὶ ταφον αὐτοῦ δεικνύουσιν καὶ ημεῖς ἀρα τοσοῦτον ἡπατήμεθα χρόνον οἰόμενοι

¹ τοις βωμοις προσχεύμενοι α γλος περιχεύμενον CA, ειδιτοις γηις Ιηδοις

ON SACRIFICES

the houses of the gods and the palace of Zeus, all very handsomely built by Hephaestus¹ The gods, assembled in the house of Zeus¹—it is in order, I take it, to elevate one's diction when one is on high—look off at the earth and gaze about in every direction, leaning down to see if they can see fire being lighted anywhere, or steam rising up to them “about the smoke entwined² If anybody sacrifices, they all have a feast opening their mouths for the smoke and drinking the blood that is spilt at the altars, just like flies, but if they dine at home, then meat is nectar and ambrosia. In days of old, men used to dine and drink with them—Ixion and Tantalus—but as they behaved shockingly and talked too much they are still undergoing punishment to this day, and there is now no admission for human beings to Heaven, which is strictly private.

That is the way the gods live and as a result, the practices of men in the matter of divine worship are harmonious and consistent with all that. First they fenced off groves, dedicated mountums, consecrated birds and assigned plants to each god. Then they divided them up, and now worship them by nations and claim them as fellow countrymen: the Delphians claim Apollo, and so do the Delians, the Athenians Athena (in fact, she proves her kinship by her name), the Argives Hera, the Mygdonians Rhei, the Paphians Aphrodite. As for the Cretans, they not only say that Zeus was born and brought up among them, but even point out his tomb. We were mistaken all this while, then, in thinking that thunder

¹ *Iliad* 4, 1

Iliad 1, 317

THE WORKS OF LUCIAN

τὸν Δία βροντᾶν τε καὶ ύειν καὶ τὰ ἄλλα πάντα
ἐπιτελεῖν, ὁ δὲ ἐλελήθει πάλαι τεθνεὼς παρὰ
Κρησὶ τεθαμμένος

11 'Ἐπειτα δὲ ναοὺς ἐγείραντες ἵνα αὐτοῖς μὴ
ἄοικοι μηδὲ ἀνέστιοι δῆθεν ὅσιν, εικόνας αὐτοῖς
ἀπεικαζουσιν παρακαλέσαντες ἡ Πραξιτέλην ἡ
Πολυκλειτον ἡ Φειδίαν, οἱ δὲ οὐκ οἶδ' ὅπου¹
ἰδόντες ἀναπλάττουσι γενειήτην μὲν τὸν Δία,
παῖδα δὲ εἰς ἀεὶ τὸν Ἀπολλωνα καὶ τὸν Ἐρμῆν
υπηρήτην καὶ τὸν Ποσειδῶνα κυανοχαίτην καὶ
γλαυκῶπιν τὴν Ἀθηνᾶν ὅμως δὲ οὖν οἱ παρι-
ουντες εἰς τον νεών ούτε τὸν ἔξι Ἰνδῶν ἐλέφαντα
εἴτι οὐνται ορᾶν ουτε τὸ εκ τῆς Θράκης μεταλ-
λευθεν χρυσίον ἀλλ' αὐτον τὸν Κρόνου καὶ Ῥέας,
εις τὴν γῆν υπο Φειδίου μετωκισμένον και τὴν
Πισαιων ἐρημιαν ἐπισκοπεῦν κεκελευσμένοι, ἀγα-
πῶντα εἰ δια πέντε ολων ἐτῶν θύσει τις αὐτῷ
παρεργον Ὄλυμπιων

12 Θημειοι οι τε Βωμοι, και προρρησεις και περιρ-
ραγηρια τοι, οσαγονσι τας θυσιας, βοῦν μὲν ἀρο-
τῆρα ο γεωργός, ἄρνα δε ὁ ποιμὴν και αἴγα ο
αἴπολος, ο δέ τις λιβανωτὸν ἡ ποπανον, ο δὲ
πένης ιλάσατο τὸν θεον κύσας² μόνον τὴν ἑαυτοῦ
δεξιάν³ ἀλλ' οἵ γε θυοντες—ἐπ' εκείνους γάρ
ἐπιανειμι—στεφαιωσαντες τὸ ξῶν και πολύ γε
προτεροι ἔξετάσαντες εἰ ἐντελὲς εἴη, ἵνα μηδὲ τῶν
αχρηστων τι κατασφαττωσιν, προσάγουσι τῷ
βωμῷ και φονευουσιν εν ὀφθαλμοῖς τοῦ θεού
γοερουν τι μυκωμενον και ως τὸ εἰκὸς εὑφημοῦν
και ἡμίφωνον ἥδη τῇ θυσίᾳ επαυλοῦν τις οὐκ

¹ οπως γ ² κυτας Cobet σείσας γ, φιλήσας β
³ τῇ αυτον δεξιας β

ON SACRIFICES

and rain and everything else comes from Zeus, if we had but known it, he has been dead and buried in Crete this long time!

Then too they erect temples, in order that the gods may not be houseless and heathless of course and they fashion images in their likeness, sending for a Praxiteles or a Polycletus or a Phidias, who have caught sight of them somewhere and represent Zeus as a bearded man, Apollo as a perennial boy, Hermes with his first moustache, Poseidon with sea blue hair and Athena with green eyes! In spite of all, those who enter the temple think that what they behold is not now ivory from India nor gold mingled in Thracia but the very son of Cronus and Rhea, transported to earth by Phidias and bidden to be overlord of deserted Pisii thinking himself lucky if he gets a sacrifice once in four long years as an incident to the Olympic games.

When they have established altars and formulae and lustful rites they present their sacrifices, the farmer an ox from the plough, the shepherd a lamb the goat herds a goat, someone else incense or a cake the poor man, however, propitiates the god by just kissing his own hand¹. But those who offer victims (to come back to them) deck the animal with garlands, after finding out far in advance whether it is perfect or not, in order that they may not kill something that is of no use to them, then they bring it to the altar and slay it under the god's eyes, while it bellows plaintively—making we must suppose, auspicious sounds, and fluting low music to accompany the sacrifice! Who would not suppose that

¹ Cf. *Sallust* 17

THE WORKS OF LUCIAN

αν εἰκάσειεν ήδεσθαι ταῦτα ὄρῶντας τοὺς θεους,
 13 καὶ τὸ μὲν πρόγυραμμά φησι μὴ παριέναι εἰς τὸ
 εἰσω τῶν περιρραντηρίων ὄστις μὴ καθαρός ἐστιν
 τὰς χεῖρας ὁ δὲ ἴερεὺς αὐτὸς ἔστηκεν ἡμαγμένος
 καὶ ὡσπερ οἱ Κύκλωψ ἐκεῖνος ἀνατέμνων καὶ τα
 ἐγκατα ἔξαιρῶν καὶ καρδιονλκῶν καὶ το ἀίμα τῷ
 θωμῷ περιχέων καὶ τί γὰρ οὐκ ευσεβὲς ἐπιτελῶν,
 ἐπὶ πᾶσι δε τῷ ἀνακαύσας ἐπέθηκε φέρων αὐτῇ
 δορῷ τὴν αἰγα καὶ αὐτοῖς ἐρωις τὸ πρόβατον ἥ
 δε κιῆσα θεσπέσιος καὶ ἴεροπρεπῆς χωρεῖ ἀνω καὶ
 εἰς αὐτον τον ουραὶν ἡρέμα διασκιδναται
 'Ο μέν γε Δικυθη πάσας τὰς θυσίας ἀφεὶς καὶ
 ηγησαμένος ταπεινὰς αὐτοὺς τοὺς ἀνθρωπους τῇ
 Ἀρτιμίδι παριστησι καὶ ούτως ποιῶν ἀρέσκει
 -τὴν θεόν

14 Ταῦτα μηδὲ ισω, μετρια καὶ τα υπ' Ασ-
 συνιων γι τυπεια καὶ υπὸ Φρυγῶν καὶ Λυδῶν,
 ἢ οὐ εἰς την Ιηγυπτον ἔλθης, τοτε δὴ τοτε ὄψει
 πολλα τα σεμνα καὶ ως ἀληθῶς ἄξια τοῦ οὐρανοῦ,
 κριοπρυσωποι μει τὸν Δία, κυνοπρόσωπον δὲ τον
 βέλτιστον Ἐρμῆν καὶ τὸν Πάνα ὄλον τράγον καὶ
 ίβιν τια καὶ κροκύδειλον ἐτερον καὶ πίθηκον

εὶς ἐθέλεις καὶ ταῦτα δαιμεναι, ὅφρ' εὖ εἰδῆς,
 ἀκουση πολλῶν σοφιστῶν καὶ γραμματέων καὶ
 προφητῶν εξυρημένων διηγουμένων,—πρότερον
 δε, φησιν ο λόγος, “θυρα, δ' ἐπίθεσθε βέβηλοι”

ON SACRIFICES

the gods like to see all this? And although the notice says that no one is to be allowed within the holy-water who has not clean hands, the priest himself stands there all bloody, just like the Cyclops of old, cutting up the victim, removing the entrails, plucking out the heart, pouring the blood about the altar, and doing everything possible in the way of piety To crown it all, he lights a fire and puts upon it the goat, skin and all, and the sheep, wool and all, and the smoke, divine and holy, mounts upward and gradually dissipates into Heaven itself

The Scythians, indeed, reject all the sacrificial animals and think them too mean, they actually offer men to Artemis and by so doing gratify the goddess¹

These practices are all very well, no doubt, and also those of the Assyrians and those of the Phrygians and Lydians, but if you go to Egypt, then, ah! then you will see much that is venerable and truly in keeping with Heaven—Zeus with the head of a ram, good Hermes with the head of a dog, Pan completely metamorphosed into a goat, some other god into an ibis, another into a crocodile, another into a monkey!

Wouldst thou enquire the cause of these doings in order to know it,¹

you will hear plenty of men of letters and scribes and shaven prophets say—but first of all, as the saying goes, “Uninitiate, shut up your doors!”²—that

¹ *Iliad* 6, 150

An oft quoted tag from a lost Orphic poem Those who have not been initiated in the mysteries are required to go into their houses and close the doors, because the emblems of Dionysus are going to pass through the streets

THE WORKS OF LUCIAN

—ως ὑρα υπο τον πολεμον¹ καὶ τῶν γιγαντων την επαναστασιν οι θεοὶ φοβηθεντες ἥκον εις τὴν Λιρυπτον ως δὴ ἐναῦθα λησόμενοι τοὺς πολε μιους εἰθ' ο μεν αὐτῶν υπέδυ τράγον, ο δὲ κριον υτο τοῦ δέσιν, ο δε θηριον ἡ ὄρνεον διὸ δὴ εἰσέτει και νῦν φυλαττεσθαι τὰς τότε μορφὰς τοῖς θεοῖς ταυτα γαρ αἱμέλει εν τοῖς αδύτοις απόκειται γρα φεντα πλείον ἡ τρὸ ἐτῶν μυριων

Λι δε θυσιαι καὶ παρ ἐκεινοις αι αὐταί, πλὴν οτι πενθοῦσι τὸ ιερεῖον και κόπτονται περισταν τες ηδη πεφοιευμενον οι δε και θαπτουσι μόνον αποσφιξαντες

‘Ο μεν γαρ² Απις, ο μέγιστος αὐτοῖς θεός, ἐὰν αποθάνῃ, τι, ουτω περὶ πολλοῦ ποιεῖται τὴν κομην οστις ουκ ἀπεξυρησε και ψιλὸν² επὶ τῆς κεφαλῆς το πένθος επεδειξατο, καν τον Νίσου εχη πλόκαμοι τὸν πορφυροῦν, εστι δε ο Απις ἐξ ἀγέλης θεον επὶ τῷ προτέρῳ χειροτονούμενος ως τολὺ καλλιωι και σεμιμοτερος τῶν ἴδιωτῶν Ζωῶι

Ιαῦτα ουτω γιγρομενα καὶ υπὸ τῶν πολλῶν πιστευόμεια δεῖσθαι μοι δοκεῖ τοῦ μὲν ἐπιτιμή σοντος οὐδενος, Ἡρακλειτου δέ τινος ἡ Δημο κριτου τοῦ μεν γελασομένου τὴν ἀγνοιαν αὐτῶν, τοῦ δε την αιοιαν οδυρουμένου

¹ των πολεμις γ

υψηλον β

ON SACRIFICES

on the eve of the war, the revolt of the giants the gods were panic stricken and came to Egypt, thinking that surely there they could hide from their enemies, and then one of them in his terror entered into a goat, another into a ram, and others into other beasts or birds, so of course the gods still keep the forms they took then. All this, naturally, is on record in the temples, having been committed to writing more than ten thousand years ago¹.

Sacrifices are the same there as with us, except that they mourn over the victim, standing about it and beating their breasts after it has been slain. In some cases they even bury it after simply cutting its throat.

And if Apis, the greatest of the gods dies who is there who thinks so much of his hair that he does not shave it off and baldly show his mourning on his head, even if he has the purple tress of Nisus.¹ But Apis is a god out of the herd, chosen to succeed the former Apis on the ground that he is far more handsome and majestic than the run of cattle¹.

Actions and beliefs like these on the part of the public seem to me to require, not someone to censuse them, but a Heraclitus or a Democritus, the one to laugh at their ignorance, the other to bewail their folly.

¹ Nisus king of Megara, had something in common with Samson for as long as the purple tress remained where it belonged his city was safe. Ovid (*Metam* 8, 1-151) tells how his daughter robbed him of it, and became Scylla.

THE IGNORANT BOOK- COLLECTOR

This too is a diatribe, an excellent illustration of that sort of diatribe which made the word to us moderns synonymous with invective. It is full from a school exercise, but was directed against a real person, a Syrian (§ 19) evidently well enough known to Lucian's auditors. A scholiast (probably Bishop Arethas, who was himself a book collector) remarks: "If I may guess Lucian you asked him for the loan of a book, and when you did not get it, requited him with this handsome token of your esteem!" It was written after the death of Peregrinus Proteus and during the reign of Marcus Aurelius about 170 A.D.

ΠΡΟΣ ΤΟΝ ΑΠΑΙΔΕΤΤΟΝ ΚΑΙ ΠΟΛΛΑ ΒΙΒΛΙΑ ΩΝΟΤΜΕΝΟΝ

- 1 Καὶ μὴν ἐγαντίον ἔστιν οὐ ἔθέλεις ὁ νῦν ποιεῖς οἰεὶ μὲν γαρ ἐν παιδείᾳ καὶ αὐτὸς εἶναι τις δόξειν στουδῆ συνωνούμενος τὰ κάλλιστα τῶν βιβλίων το δέ σοι περι τὰ κάτω χωρεῖ, καὶ ἐλεγχος γίγνεται τῇ ἀπαιδευσίᾳ πως τοῦτο μάλιστα δὲ οὐδὲ τὰ κάλλιστα ὡρῆ, ἀλλὰ πιστεύεις τοῖς ώς ἔτυχεν ἐπαινοῦσι καὶ ἐρμαίον εἰ τῶν τὰ τοιαῦτα ἐπιψευδομένων τοῖς βιβλίοις καὶ θησαυρος ετοιμος τοῖς καπήλοις αὐτῶν ἢ πόθεν γάρ σοι διαγνῶναι δυνατόν, τίνα μὲν παλαια καὶ τολλοῦ ἄξια, τίνα δὲ φαῦλαι καὶ ἀλλως σατρά, εἰ μὴ τῷ διαβεβρῶσθαι καὶ κατακεκοφθαι αὐτὰ τεκμαίροις καὶ συμβουλοις τους σέας επὶ τὴν ἐξέτασιν παραλαμβανοις,¹ ετει τοῦ ἀκριβοῦς ἢ ἀσφαλοῦς ἐν αἴτοις τις ἢ τοια διαγνωσις,
- 2 Ἰνα δέ σοι δῶ αὐτὰ ἐκένα κεκρικέναι, όσα ο Καλλίος εἰς κάλλος ἢ ο ἀοίδιμος Ἀττικὸς σὺν ἐπιμελείᾳ τῇ πάσῃ ἔγραψαν,² σοὶ τί ὁφελος, ὁ

Av. available in photographs ΓΡΝ

¹ παραλαμβανοις Βιζιετ παραλαμβάνεις MSS

² ἔγραψαν Ηεινειδεν γράψαιεν MSS

THE IGNORANT BOOK- COLLECTOR

TRULY, what you are now doing is the reverse of what you are aiming to do. You expect to get a reputation for learning by zealously buying up the finest books, but the thing goes by opposites and in this way becomes proof of your ignorance. Indeed, you do not buy the finest, you rely upon men who bestow their praise hit-and-miss, you are a god-send to the people that tell such lies about books, and a treasure-trove ready to hand to those who traffic in them. Why how can you tell what books are old and highly valuable, and what are worthless and simply in wretched repair¹—unless you judge them by the extent to which they are eaten into and cut up, calling the book-worms into counsel to settle the question? As to their correctness and freedom from mistakes, what judgement have you, and what is it worth?

Yet suppose I grant you that you have selected the very *editions de luxe* that were prepared by Callinus or by the famous Atticus with the utmost care²

¹ Not old, though they look old.

² Both Atticus and Callinus are mentioned again as scribes in this piece (24). Callinus is not elsewhere mentioned, but Atticus is supposed to be the “publisher” of the Atticiana, editions which had great repute in antiquity. It is hardly likely that he is Cicero’s friend.

THE WORKS OF LUCIAN

θαιμασίε τοῦ κτημάτος ούτε εἰδότι το κάλλος
 αυτῶν ούτε χρησομένω ποτὲ οὐδεν μᾶλλον ἢ
 τυφλος αν τις ἀπολαύσειε κάλλους παιδικῶν,
 συ δε ανεωγμένοις μεν τοῖς ὁφθαλμοῖς ορᾶς τὰ
 βιβλια, και νὴ Δία : ατακόρως, και ἀναγιγνω
 σκεις ενια πανυ ἐπιτρέχων φθάνοντος τοῦ ὁφθαλ
 μοῦ το στόμα οὐδέπω δὲ τοῦτο μοι ἵκανόν, ἢν
 μη ειδῆ, την αρετὴν και κακίαν ἔκάστου τῶν
 ἐγγεγραμμένων και συνίης ὅστις, μεν ο νοῦς σύμ
 πασιν, τις δε ἡ ταξις τῶν ονομάτων, ὅσα τε πρὸς
 τον ὄρθον κανονα τῷ συγγραφεῖ ἀπηλρίβωται και
 οσα κι 3δηλα και ιώθα και παρακεκομμένα

Τί οὖν, φης και ταῦτα¹ μὴ μαθων ημῖν εἰδέναι,
 ποθεν, εὶ μή ποτε παρα τῶν Μουσῶν κλῶνα
 δάφνης καθάπερ ο ποιμην εκεῖνος λαβών, Ἐλι
 κῶνα μὲν γάρ, ἵνα διατρίβειν αι θεαὶ λέγονται,
 οὐδε ἀκηκοας οἷμαι τοτε, οὐκὶ τὰς αὐτὰς² διατρί-
 βαι ημῖν ἐν ταισὶν εποιοῦ σοὶ και μεμιησθαι
 Μουσῶν αι σιον ἐκεῖναι γαρ ποιμένι μὲν οὐκ
 ἀν ὕκνησαν φανῆναι σκληρῷ ἀνδρὶ και δασεῖ και
 πολὺν τὸν ἥλιον επὶ τῷ σωματι ἐμφαινοντι, οίω
 δε σοὶ—και μοι προς τῆς Λιβαΐτιδος ἀφες εν τῷ
 παροντι το μὴ σύμπαντα σαφῶς εἰπεῦν—οὐδὲ
 ἐγγὺς γενέσθαι ποτ' ἀν εὖ οἰδ ὅτι ἡξίωσαν, αλλ'
 ἀντι τῆς διαφυης μυρρίνη ἀν ἦ και μαλάχης φύλλοις
 μαστιγοῦσαι ἀπῆλλαξαν ἀν τῶν τοιούτων, ὡς μὴ

¹ ταῖτα Νιβερ ταῦτα MSS
 τας αιτας Marcilius τοιαυτας MSS

THE IGNORANT BOOK-COLLECTOR

What good, you strange person, will it do you to own them, when you do not understand their beauty and will never make use of it one whit more than a blind man would enjoy beauty in fountains? To be sure you look at your books with your eyes open and quite as much as you like, and you read some of them aloud with great fluency, keeping your eyes in advance of your lips, but I do not consider that enough unless you know the merits and defects of each passage in their contents unless you understand what every sentence means, how to construe the words, what expressions have been accurately turned by the writer in accordance with the canon of good use, and what is false, illegitimate, and counterfeit.

Come now, do you maintain that without instruction you know as much as we? How can you, unless, like the shepherd of old,¹ you once received a branch of laurel from the Muses' Helicon, which the goddesses are said to haunt, you never even heard of, I take it, and your haunts in your boyhood were not the same as ours? That you should even mention the Muses is impious. They would not have shrunk from showing themselves to a shepherd, a hard-bitten, hairy man displaying rich tan on his body, but as for the like of you—in the name of your lady of Lebanon² dispense me for the present from giving a full description of you in plain language!—they would never have deigned, I am sure, to come near you, but instead of giving you laurel they would have scourged you with myrtle or sprays of mallow and would have made you keep your distance from those

¹ Hesiod see the *Theogony* 29 ff

² Aphrodite, perhaps or Astarte, in later times there was a notorious cult of Aphrodite on Lebanon. Eusebius, *It Constantini* 3 53

IHF WORKS OF LUCIAN

μάναι μητε του Ὀλμειὸν μήτε τὴν τοῦ Ἰππου
κρήνην, ἀπερὶ ἡ ποιμνιοῖς διψῶσιν ἢ ποιμένων
στομασὶ καθαροῖς πότιμα

Καίτοι οὐδέ, εἰ καὶ πάνυ ἀναίσχυντος εἴ τι καὶ
ἀνδρεῖος τὰ τοιαῦτα, τολμησειας ἀν ποτε εἰπεῖν
ως επαιδεύθης ἢ ἐμέλησέ σοι πωποτε τῆς ἐν χρώ
πρὸς τὰ βιβλία συνουσίας ἢ ως διδάσκαλός σοι
ι ὁ δεῖνα ἢ τῷ δεῖνι συνεφοίτας ἀλλ' ἐν τούτῳ
μύνω πάντα ἔκεīνα ἀναδραμεῖσθαι νῦν ἐλπιζεῖς,
τῷ κτᾶσθαι πολλὰ βιβλία κατὰ δὴ ταῦτα,
ἔκεīνα ἔχει συλλαβὼν τὰ τοῦ Δημοσθένους ὅσα
τῇ χειρὶ τῇ αυτοῦ ο ρήτωρ ἔγραψε, καὶ τὰ τοῦ
Θουκυδίδου ὅσα παρὰ τοῦ Δημοσθένους καὶ αὐτὰ
οκτακις μεταγεγραμμένα ἐνρέθη, καὶ ὅλως¹ ἀπαν-
τα ἔκεīνα ὅσα ο Σύλλας Ἀθήνηθεν εἰς Ἰταλίαν
ἐξέπεμψε τι ἀν πλέον ἐκ τουτοῦ εἰς παιδειαν
κτήσαιο, καὶν ιποβαλομενος αὐτὰ ἐπικαθεύδης ἢ
συγκολλήσας, καὶ περιβαλόμενος περινοστῆς,
πιθηκος γάρ ο πιθηκος, η παροιμια φησί, καὶν
χριστα ἵγη συμβολα καὶ συ τοίνυν βιβλίου
μεν εχειει ει τῇ χειρὶ καὶ ἀναγιγνώσκεις ἀεί, τῶν
δει παναγιγνωσκομένων οἰσθα οὐδέν, ἀλλ' ὄνος
λυρας ἀκουεις κινῶν τὰ ὥτα

‘Ως εἴ γε τὸ κεκτῆσθαι τὰ βιβλία καὶ πεπαι-
σειμένον απέφαινε τὸν ἔχοντα, πολλοῦ ἀν ὡς
ἀληθῆς το κτῆμα ἦν ἄξιον καὶ μόνων ὑμῶν τῶν
πλουσίων, εἴ ὡσπερ ἔξ ἀγορᾶς ἦν πριάσθαι τους

¹ ειρεθη και ολας Α Μ Η ευρεθη καλως ΜδΣ ευρεθη
αλως και Bekker, Dindorf

¹ Of the copies of his own works and those of Thucydides
written by Demosthenes we have no other notice, Sulla
178

THE IGNORANT BOOK-COLLECTOR

regions, so as not to pollute either Olmeios or Hippocrene, whose waters only thirsty flocks or the clean lips of shepherds may drink.

No matter how shameless you are and how courageous in such matters you would never dare to say that you have had in education, or that you ever troubled yourself to associate intimately with books, or that So-and-so was your teacher and you went to school with So-and-so. You expect to make up for all that now by one single expedient—by getting many books. On that theory, collect and keep all those manuscripts of Demosthenes that the orator wrote with his own hand, and those of Thucydides that were found to have been copied, likewise by Demosthenes eight times over, and even all the books that Sulla sent from Athens to Italy.¹ What would you gain by it in the way of learning, even if you should put them under your pillow and sleep on them or should glue them together and walk about dressed in them? “A monkey is always a monkey,” says the proverb, “even if he has birth tokens of gold.”² Although you have a book in your hand and read all the time, you do not understand a single thing that you read, but you are like the donkey that listens to the lyre and wags his ears.

If possessing books made their owner learned, they would indeed be a possession of great price, and only rich men like you would have them, since you could buy them at auction, as it were, outbidding us poor

took to Italy what was reported to have been the library of Aristotle. Plut. *Villa* 26.

— These were trinkets put in the cradle or the clothing of a child when it was abandoned, as proof of good birth and as a possible means of identification later. Hyginus (157) calls them *insignia ingenuitatis*.

THE WORKS OF LUCIAN

πειγας ημας υπερβαλλοντας τις δὲ τοῖς ἐμπόροις, και τοῖς βιβλιοκαπήλοις ἡρισεν ἀν περὶ παιδείας τοσαῦτα βιβλία ἔχουσι και πωλοῦσιν, ἀλλ εἰ γε διελέγχειν ἐθέλεις, ὅψει μηδ' εκείνους πολυ συν τα εις παιδείαν αμείνους, ἀλλὰ βαρβαρους μεν τὴν φωνὴν ώσπερ σύ, αξυνέτους δὲ τῇ γηωσει, οἵοις εἴκος εἶναι τοὺς μηδὲν τῶν καλῶν και αἰσχρῶν καθεωρακύτας καίτοι σὺ μὲν δύο ἡ τρια ταρ' αὐτῶν ἐκεινων πριάμενος ἔχεις, οἱ δὲ τυκτωρ και μεθ ἡμεραν διὰ χειρὸς ἔχουσιν αὐτά τιοις οὖν ἀγαθοῦν ανη ταῦτα, εἰ μὴ και τὰς ἀπο θηκας αὐτας τῶν βιβλιων ἡγῆ πεπαιδεῦσθαι τοσαῦτα τεριεχουσας παλαιῶν ἀνδρῶν συγγράμματα,

Και μοι, ει δοκεῖ, ἀπόκριναι μᾶλλον δέ, ἐπει τοῦτο σοι αδύνατον, επινευσον γοῦν ἡ αινάνευσον πρυ, τὰ ἔρωτωμενα εἴ τις αὐλεῖν μὴ επιστάμει ος κτίσαιτο τους Τιμοθέου αὐλοις ἡ τους Ισμηνίου οἷς ἐπτὰ ταλάντων Ισμηνιας ἐν Κορίνθῳ ἐπρίατο, ἀλλ' αι δια τουτο και αυλειν δύναιτο, ἡ ουδὲν οφελο, αυτω τοῦ κτηματο, οὐκ επισταμένω χρήσασθαι κατα την τεχνην, ευ γε ἀνένευσας οὐδὲ γαρ τους Μαρσυους ἡ Ολυμπου κτησαμενος αὐλήσειεν ἀν μὴ μαθων τι δ' ει τις του Ηρακλέους τὰ τυξα κτησαιτο μη Φιλοκτήτης ὃν ως δύνασθαι ἐντεινασθαι τε αὐτα και επίσκοπα τοξεῦσαι, τι σοι και οὗτος δοκεῖ, ἀρ' ἀν ἐπιδείξασθαι τι ἑργον τοξύτου ἀξιον, ανένευσας και τοῦτο κατὰ ταῦτα δὴ και ὁ κυθερνᾶν οὐκ εἰδὼς και ιππεύειν μὴ μεμελετηκως ει ο μεν ναῦν καλλιστην παραλάβοι, τοῦ, πᾶσι και εἰς κάλλος και εἰς ἀσφάλειαν κάλ-

THE IGNORANTI BOOK-COLLECTOR

men. In that case, however, who could rival the dealers and booksellers for learning, who possess and sell so many books? But if you care to look into the matter, you will see that they are not much superior to you in that point, they are barbarous of speech and obtuse in mind like you—just what one would expect people to be who have no conception of what is good and bad. Yet you have only two or three books which they themselves have sold you, while they handle books night and day. What good, then, does it do you to buy them—unless you think that even the book-cases are learned because they contain so many of the works of the ancients?

Answer me this question, if you will—or better, if you are unable to answer, nod or shake your head in reply. If a man who did not know how to play the flute should buy the instrument of Timotheus or that of Ismenias,¹ for which Ismenias paid seven talents in Corinth, would that make him able to play, or would it do him no good to own it since he did not know how to use it as a musician would? You did well to shake your head. Even if he obtained the flute of Marsyas or Olympus, he could not play without previous instruction. And what if a man should get the bow of Heracles without being a Philoctetes so as to be able to draw it and shoot straight? What do you think about him? That he would make any showing worthy of an archer? You shake your head at this, too. So, of course, with a man who does not know how to steer, and one who has not practised riding, if the one should take the helm of a fine vessel, finely constructed in every detail both for beauty and for seaworthiness, and the other should

¹ Famous Theban flute players of the fourth century B.C. for Timotheus, see also Lucian's *Harmonides*.

THE WORKS OF LUCIAN

λιστα ἔξειργασμένην, ο δὲ ὥππον κτήσαιτο Μῆδον
 ἡ κενταυρίδην ἡ κοππαφόρον, ἐλέγχοιτο ἀν, οἵμαι,
 εκάτερος οὐκ εἶδὼς ὁ τι χρήσαιτο εκατέρω ἐπι-
 νεύεις καὶ τοῦτο, πείθου δὴ καὶ τοῦτο μοι ἐπίνευσον
 εἰ τις ὁσπερ σὺ απαίδευτος ὧν ανοῦτο πολλὰ βι-
 βλία, οὐ σκωμματα οὗτος εἰς ἀπαιδευσίαν καθ'
 ἑαυτοῦ ἐκφέροι, τί ὀκνεῖς καὶ τοῦτο ἐπινεύειν,
 ἐλεγχος γάρ, οἵμαι, σαφῆς οὗτος, καὶ τῶν ὄρώντων
 ἔκαστος εὐθυς τὸ προχειρότατον ἐκεῦνο ἐπιφθέγ-
 γεται, "τί κυνὶ καὶ βαλανείω,"

6 Καὶ ἐγένετο τις οὐ πρὸ πολλοῦ ἐν Ἀσίᾳ πλου-
 σιος ἀνὴρ ἐκ συμφορᾶς ἀποτμηθεὶς τοὺς πόδας
 ἀμφοτέρους, απὸ κρυους, οἵμαι, ἀποσαπέντας
 ἐπειδὴ ποτε διὰ χιόνος οδοιπορῆσαι συνέβη αὐτῷ
 οὗτος τοίνυν τοῦτο μὲν ἐλεεινον ἐπεπόνθει, καὶ
 θεραπεύων τὴν δυστυχίαν ξυλίνους πόδας πε-
 ποίητο, καὶ τούτους ὑποδούμενος ἐβάδιζεν ἐπὶ
 στηριζόμενος ἅμα τοῖς οἰκέταις εκεῦνο δὲ γελοῖον
 ἐποίει, κρηπῖδας γάρ καλλιστας ἐωνεῖτο νεοτμη,
 τους ἀεί, καὶ τὴν πλειστην τραγυματείαν περὶ
 ταυτας εἶχει ὡς καλλιστοις ὑποδημασι κεκοσ
 μημενα ειη αυτῷ τα ξυλα¹ οὐ ταύτα οὖν καὶ σὺ
 ποιεῖ, χωλὴν μὲν ἔχων καὶ συκινην τὴν γυάμην,
 τικουμειο, δὲ χρυσοῦς εμβιτας, οἰ, μόλις ἀν τις
 καὶ ὄρτιπους ἐμπεριπατησειεν,

7 Ἐτει δε ἐν τοὺς αλλοις καὶ τὸν "Ομηρον ἐπρίω
 πολλακις, αιαγιωτω σοι τις αὐτοῦ λαβὼν τὴν
 δευτεραν τῆς Ἰλιαδος ραψῳδίαν, ἵς τὰ μεν ἀλλα

¹ α ξυλα, οι ποδες δη ΜΔΔ οι ποδες δη ενεισει by Headlum

¹ The "Centaur horses" probably came from Thessaly, the home of the Centaurs and a land of good horses. The

THE IGNORANT BOOK-COLLECTOR

get an Ahab or a "Centaui" or a "Koppa brand,"¹ each would give proof, I have no doubt, that he did not know what to do with his property. Do you assent to this? Take my advice, now, and assent to this also, if an ignorant man like you should buy many books, would he not give rise to gibes at himself for his ignorance? Why do you shrink from assenting to this also? To do so is a clear give-away, I maintain, and everybody who sees it at once quotes that very obvious proverb "What has a dog to do with a bath?"

Not long ago there was a rich man in Asia, both of whose feet had been amputated in consequence of an accident, they were frozen, I gather, when he had to make a journey through snow. Well, this of course was pitiable, and to remedy the mischance he had had wooden feet made for him, which he used to lace on, and in that way made shift to walk, leaning upon his servants as he did so. But he did one thing that was ridiculous—he used always to buy very handsome sandals of the latest cut and went to the utmost trouble in regard to them, in order that his timber toes might be adorned with the most beautiful footwear! Now are not you doing just the same thing? Is it not true that although you have a crippled, fig-wood² understanding, you are buying gilt buskins which even a normal man could hardly get about in?

As you have often bought Homer among your other books, have someone take the second book of his *Iliad* and read it to you. Do not bother about "Koppa brand" weie marked Q, which in the alphabet of Corinth corresponded to K, and was used (on coins, for instance) as the abbreviation for Korinthos.

¹ The most worthless sort of wood

THE WORKS OF LUCIAN

μη εξεταζειν οὐδεν γάρ αὐτῶν προς σέ πεποιηται δε τις αὐτῷ δημηγορῶν παγγέλοιος ἄνθρωπος, σιαστροφος το σῶμα καὶ λελωβημένος ἐκεῖνος τοινιν ο Θερσίτης ο τοιοῦτος εἰ λάβοι τὴν Ἀχιλλεως πανοπλιαν, οίει ότι αὐτίκα διὰ τοῦτο καὶ καλος αμα καὶ ισχυρὸς ἀν γένοιτο, καὶ ὑπερπηδήσεται μεν τον ποταμον, ἐπιθολώσει δὲ αὐτοῦ τὸ ρεῖθρον τῷ φουν τῶν Φρυγῶν, ἀποκτενεῖ δὲ τον Ἰακωρα καὶ πρὸ αὐτοῦ τὸν Λυκάονα καὶ τὸν Ἀστεροπαῖον, μηδε φέρειν ἐπὶ τῶν ώμων τὴν μελιαν διναμειος, οὐκ ἀν εἴποις ἀλλὰ καὶ γέλωτα ἀν ὄφιασκαιοι χωλεύων υπο τῇ ἀσπίδι καὶ επι στόμα καταπίπτων υπο τοῦ βάρους καὶ ὑπὸ τῷ κρανει ὅπότε ἀναγεύσειε δεικνὺς τους παρατλῶτας ἐκείνους αυτοῦ οφθαλμοὺς καὶ τον θιωρακα ἐπαίρων τῷ τοῦ μεταφρένου κυρτωματι καὶ τὰς κυημῆδας ἐπισυρόμενος, καὶ δλως αἰσχυνων ἀμφοτεροι, καὶ τὸν δημιουργον αὐτῶν καὶ τον δεσποτην το αἵτο δὴ καὶ συ τασχων οὐχ ορᾶς, οτοταν το μει βιβλιον ἐν τῇ χειρὶ ἔχης ταγκαλον, πορφυρᾶν μὲν ἔχον τὴν διφθέραν, χρυσονιν δε τοι ὄμφαλόν, αιγαγιγνώσκης δὲ αὐτὸ Βαρβαριζων καὶ καταισχύνων καὶ διαστρέφων, ιπο μει τῶν πεταιδευμένων καταγελωμενος, ὑπὸ δε τῶν συιοντων σοι κολακων ἐπαινουμενος, οἱ και αὐτοι τρο, ἀλλήλους επιστρεφόμενοι γελῶσι τὰ πολλα,

Θέλω γοῖν σοι διηγησασθαι τι Πυθοῦ γενόμενορ Γαραντῖνος Εὔαγγελος τούνομα τῶν οὐκ αφαγῶν εν τῷ Ταραντι ἐπεθύμησεν νικῆσαι Πυθια τα μεν οὖν τῆς γυμνῆς αγωνίας αὐτίκα ἐδόκει αὐτῷ ἀδύνατον εἶναι μήτε πρὸς ισχιν μήτε

THE IGNORANT BOOK-COLLECTOR

the rest of the book, for none of it applies to you, but he has a description of a man making a speech, an utterly ridiculous fellow, warped and deformed in body¹ Now then, if that man, Theisites, should get the armour of Achilles, do you suppose that he would thereby at once become both handsome and strong, that he would leap the river, redden its stream with Trojan gore, and kill Hector—yes, and before Hector, kill Lycaon and Asteropaeus—when he cannot even carry the ash tree on his shoulders?² You will hardly say so No, he would make himself a laughing-stock, limping under the shield, falling on his face beneath the weight of it, showing those squint eyes of his under the helmet every time he looked up, making the corslet buckle up with the hump on his back, trailing the greaves on the ground—disgracing, in short, both the maker of the arms and their proper owner Do not you see that the same thing happens in your case, when the roll that you hold in your hands is very beautiful, with a slip-cover of purple vellum and a gilt knob, but in reading it you barbarize its language, spoil its beauty and warp its meaning? Men of learning laugh at you, while the toadies who live with you praise you—and they themselves for the most part turn to one another and laugh!

I should like to tell you of an incident that took place at Delphi A man of Parentum, Evangelus by name, a person of some distinction in Parentum, desired to obtain a victory in the Pythian games As far as the athletic competition was concerned, at the very outset that seemed to him to be impossible, as

¹ *Iliad* 2, 212

² Cf. *Iliad* 19, 357 ff.

THE WORKS OF LUCIAN

προς τκυ-ητα εῦ πεφυκότι, κιθαρα δὲ καὶ ωδῆ
πιοιως κρατησειν ἐπείσθη ὑπὸ καταρατῶν αν-
θρωπῶν οὓς εἶχε τερὶ αὐτοῦ ἐπαινούντων καὶ
βοῶντα· οποτε καὶ το σμικρότατον ἐκεῖνος ἀνα-
κρουσαίτο ἵκεν οὖν εἰς τοὺς Δελφοὺς τοῖς τε
αλλοις λαμπρος, καὶ δὴ καὶ ἐσθῆτα χρυσόπαστον
τοιηταιεν, καὶ στέφανον διαφνης χρυσῆς κάλ-
λιστον ως αιτι καρποῦ τῆς δάφνης σμαράγδους
εἴπιαι ἴπομε, εθεις τῷ καρπῷ τὴν μεν γε κιθαραν
αὐτῇ, υπερφίτες τι χρῆμα εἰς κάλλος καὶ πολυ-
τελειαν, χρυσοῦ μιν τοῦ ἀκηράτου πᾶσαν,
σφραγισι σε καὶ λιθοις ποικιλοις κατακεκοσμη-
μειην, Μουσῶν μεταξὺ καὶ Ἀπόλλωνος καὶ
Ορφεως ἐντετοριει μένωι, θαῦμα μέγα τοῖς
ιποτσιι

'Ι πει δ' οὖν ποτε καὶ ἥκεν ἡ τοῦ αγῶνος ημέρα,
τρεῖς μεν ἡσαν, ελαχεν δὲ μεσος αὐτῶν ο Ευάγ-
γελος ἀδειι καὶ μετὰ Θεοπιν τοι Θηβαῖον ου
φαίλως αγωνιταιμενον εἰσέρχεται ολος περιλαμ-
πομενος τῷ χρυσῷ καὶ τοῖς σμαράγδοις καὶ
βιηρι λλοις καὶ τακινθοις καὶ ἡ πορφύρα δὲ ἐνέ-
τρεπτε της εσθῆτος, ἡ μεταξὺ τοῦ χρυσοῦ διεφαί-
ιετο τοντοις ἀτασι προεκπληξας τὸ θέατρον
καὶ θαιμαστῆς ἐλπίδος εμπλιγσας τοὺς θεατάς,
επειδη τοτε καὶ ἄσαι καὶ κιθαρίσαι παντως ἔδει,
ανακρουνεται μὲν ἀνύρμοστον τι καὶ ἀσύντακτον,
απορριγγυσι δὲ τρεῖς ἀμα χορδὰς σφοδρότεροι
τοῦ δεουτος ἐμπεσῶν τῇ κιθάρῃ, ἄδειν δὲ ἄρχεται
απομονσόν τι καὶ λεπτόν, ωστε γέλωτα μὲν παρὰ
παντων γειτοναι τῶν θεατῶν, τοὺς ἀθλοθέτας δὲ
αγανακτησαντας επὶ τῇ τόλμῃ μαστιγωσαντας
αυτον εκβαλεῖν τοῦ θεατρου ὄτεπερ καὶ γελοιό-

THE IGNORANT BOOK-COLLECTOR

he was not well endowed by nature either for strength or for speed, but in playing the lyre and singing he became convinced that he would win easily, thanks to detestable fellows whom he had about him, who applauded and shouted whenever he made the slightest sound in striking up. So he came to Delphi resplendent in every way, in particular, he had provided himself with a gold-embroidered robe and a very beautiful laurel-wreath of gold, which for berries had emeralds as large as berries. The lyre itself was something extraordinary for beauty and costliness, all of pure gold, ornamented with graven gems and many coloured jewels, with the Muses and Apollo and Orpheus represented upon it in relief—a great marvel to all who saw it.¹

When the day of the competition at last came, there were three of them, and Evangelus drew second place on the programme. So, after Thespis of Thebes had made a good showing, he came in all ablaze with gold and emeralds and beryls and sapphires. The purple of his robe also became him well, gleaming beside the gold. With all this he bedazzled the audience in advance and filled his hearers with wonderful expectations, but when at length he had to sing and play whether he would or no, he struck up a discordant, jarring prelude, breaking three strings at once by coming down upon the lyre harder than he ought, and began to sing in an unmusical, thin voice, so that a burst of laughter came from the whole audience, and the judges of the competition, indignant at his presumption, scourged him and turned him out of the theatre. Then indeed

¹ Compare the version of this story given in the *Rhetorica ad Herennium* 4, 47.

III WORKS OF IULCIAN

τατος ωφθη δακρυων ο χρυσοῦς Εὐάγγελος και
υπο τῶν μαστιγοφορων συρόμειος διὰ μέσης τῆς
σκηνῆς και τα σκέλη καθηματωμένος ἐκ τῶν
μαστιγων και συλλέγων χαμάθεν τῆς κιθάρας
τὰς σφραγίδας ἔξεπεπτωκεσαν γάρ κάκεινης
συμμαστιγουμένης αὐτῷ

10) Μικρον δὲ ἐπισχὼν μετ' αὐτὸν Εύμηλός τις
'Ηλεῖος εἰσέρχεται, κιθάραν μὲν παλαιὰν ἔχων,
ξυλινους δὲ κόλλοπας ἐπικειμένην, εσθῆτα δὲ
μόρια συν τῷ στεφάνῳ δεκα δραχμῶν ἀξίαι
ἄλλοι τόσοις γε πιστας δεξιῶς και κιθαρίσας κατὰ
τοι νόμον τῆς τεχνῆς ἐκράτει και ἀνεκηρύττετο
και τοῦ Εὐαγγελου κατεγέλα μάτην ἐμπομπεύ-
σαντος τῇ κιθαρᾳ και ταῖς σφραγίσιν ἐκειναις
και εἰπεῖν γε λέγεται προς αὐτόν "Ω Εὐάγγελε,
συ μὲν χρυσῆν δάφνην περικεισαι, πλουτεῖς γάρ,
ἔγω δὲ ο πένης τὴν Δελφικήν πλὴν τοῦτο γε
μονον ώνησο τῆς σκευῆς, οτι μηδε ελεούμενος ἐπὶ¹
τῇ ἡττῃ ἀπερχη, αλλὰ μισουμενος τροσέτι διὰ
τηι ἄτεχνων σου ταυτην τρυφην¹ περὶ πόδα δή
σοι και θνατον οὐτος, ταροσον σοι γε οὐδ
ολυγον μέλει τοῦ γελωτος τῶν θεατῶν

11) Οὐκ ἄκαιρον δ' ἄν γένοιτο και Λέσβιον μῦθόν
τινα διηγησασθαι σοι πάλαι γενόμενον ὅτε τὸν
'Ορφέα διεσπασαντο αι Θράτται, φασὶ τὴν
κεφαλὴν αυτοῦ συν τῇ λύρᾳ εἰς τὸν "Εβρον ἐμ-
πεσούσαν ἐκβληθῆιαι εις τὸν μέλανα κόλπον,
και ἐπιπλεῖν γε τὴν κεφαλὴν τῇ λύρᾳ, τὴν μὲν
μίδουσαν θρήνον τινα ἐπὶ τῷ 'Ορφεῖ, ως λόγος,¹

¹ Ορφεῖ ως λογος P Ορφειψ λογο οθει MSS Bekker's
ιονιεται Ορφειψ αυρα 1s inticipatei i other than confirmed
by a correction in Ψ

THE IGNORANT BOOK COLLECTOR

that precious simpleton¹ Evangelus cut a comical figure with his tears as he was chivvied across the stage by the scourges, his legs all bloody from their whips, gathering up the gems of the lyre—for they had dropped out when it shared his flogging.

After a moment's delay, a man named Eumelus, from Elis, came on, who had an old lyre, fitted with wooden pegs, and a costume that, including the wreath, was hardly worth ten drachmas, but as he sang well and played skilfully, he had the best of it and was proclaimed victor, so that he could laugh at Evangelus for the empty display that he had made with his lyre and his gems. Indeed, the story goes that he said to him “Evangelus, you wear golden laurel, being rich, but I am poor and I wear the laurel of Delphi! However, you got at least this much by your outfit you are going away not only unpitied for your defeat but hated into the bargain because of this mastistic lavishness of yours’’. There you have your own living image in Evangelus, except that you are not at all put out by the laughter of the audience.

It would not be out of place to tell you another story about something that happened in Lesbos long ago. They say that when the women of Thrace tore Orpheus to pieces, his head and his lyre fell into the Hebrus, and were carried out into the Aegean Sea, and that the head floated along on the lyre, singing a dirge (so the story goes) over Orpheus,

¹ The word *χρυσάνθος* applied to a person, means “simpleton” (*Lapsus 1*). Here, of course, it also has a punning turn.

THE WORKS OF IULIAN

την λύραν δε αὐτὴν ὑπῆχεῖν τῶν ἀνέμων ἐμπιπτόντων ταῖς χορδαῖς, καὶ οὕτω μετ' ὠδῆς προσειχθῆναι τῇ Λέσβῳ, κάκεινους ἀνελομένους την μὲν κεφαλὴν καταθύψαι ἵναπερ νῦν τὸ Βακχεῖον αὐτοῖς ἔστι, τὴν λύραν δε ἀναθεῖναι εἰς τοῦ Ἀπολλωνος τὸ ιερόν, καὶ ἐπὶ πολύ γε σω

12 ζεσθαι αὐτήν χρυνω δε ύστερον Νέανθον τὸν τοῦ Πιττακοῦ τοῦ τυραννου ταῦτα ὑπερ τῆς λύρας τυνθανόμενον, ως ἐκῆλει μὲν θηρία καὶ φυτὰ καὶ λιθοὺς, ἐμελώδει δε καὶ μετὰ τὴν τοῦ Ὀρφέως συμφορὰν μηδενος ἀπτομένου, εἰς¹ ἔρωτα τοῦ κτήματος εμπεσεῖν καὶ διαφθείραντα τον ιερέα μεγαλοις χρίμασι πεῖσαι υποθεντα ετέραν ομοίαν λυραν δοῦναι αυτῷ τῇ τοῦ Ὀρφέως λαβοντα δὲ μεθ' ημέραν μὲν ἐν τῇ πυλει χρῆσθαι οὐκ ἀσφαλὲς οιεσθαι εἴναι, νύκτωρ δὲ υπο κόλπου εχοντα μονον προελθεῖν εἰς το προιστειον και προχειρισμενον κρουειν και συνταρατειν τὰς χορδας ἄτεχνον και ἀμουσον νεαιισκον, ἐλτίζοντα μέλιη τια θεσπεσια ἵτιχησειν την λυραν ὑφ' ὧν παιτας αταθελξειν και κηλήσειν, και ὅλως μακαριουν εσεσθαι κληρονομισαντα τῆς Ὀρφέως μουσικῆς ἄχρι δὴ συνελθόντας τοὺς κυνας πρὸς τον ἥχον—πολλοὶ δὲ ἡσαν αὐτόθι—διασπάσα σθαι αὐτον, ώς τοῦτο γοῦν ὄμοιον τῷ Ὀρφεῖ παθεῖν και μόνους ἐφ' ἑαυτὸν συγκαλέσατι τοὺς κύνας ὑπερ και σαφέστατα ὠφθη ως οὐχ ἡ λύρα ἡ² θελγουσα ἦν, ἀλλὰ ἡ τέχνη και ἡ ὠδή ἀ μόνα εξαιρετα τῷ Ὀρφεῖ παρὰ τῆς μητρὸς ὑπῆρχειν η λύρα δε ἀλλως κτῆμα ἦν, οὐδὲν ἄμεινον τῶν ἀλλων βαρβίτων

¹ εἰς Κοινεῖς προς ΜΣΑ
η Ηιλιη ποτ η ΜΣΑ

THE IGNORANT BOOK-COLLECTOR

while the lyre itself gave out sweet sounds as the winds struck the strings. In that maner they came ashore at Lesbos to the sound of music, and the people there took them up, burying the head where their temple of Dionysus now stands and hanging up the lyre in the temple of Apollo, where it was long preserved. In after time, however, Neanthus, the son of Pittacus the tyrant, heard how the lyre charmed animals and plants and stones, and made music even after the death of Orpheus without anyone's touching it, so he fell in love with the thing, tampered with the priest, and by means of a generous bribe prevailed upon him to substitute another similar lyre, and give him the one of Orpheus. After securing it, he did not think it safe to play it in the city by day, but went out into the suburbs at night with it under his cloak, and then, taking it in hand, struck and jangled the strings, untrained and unmusical lad that he was, expecting that under his touch the lyre would make wonderful music with which he could charm and enchant everybody, and indeed that he would become immortal, inheriting the musical genius of Orpheus. At length the dogs (there were many of them there), brought together by the noise, tore him to pieces, so his fate, at least, was like that of Orpheus, and only the dogs answered his call. By that it became very apparent that it was not the lyre which had wrought the spell, but the skill and the singing of Orpheus, the only distinctive gifts that he had from his mother, while the lyre was just a piece of property, no better than any other stringed instrument.

THE WORKS OF LUCIAN

13 Καὶ τι σοι τοῦ Ὀρφέα ἢ τὸν Νέανθον λέγω,
οπου καὶ καθ' ἡμᾶς αὐτοὺς ἐγενέτο τις καὶ ἔτι
εστίν, οἷμαι, δῆς τον Ἐπικτητον λύχνον τοῦ
Στωικοῦ κεραμεοῦν ὄντα τρισχιλίων δραχμῶν
επριατο, ἥλπιζεν γὰρ οἶμαι κάκεῖνος, εἰ τῶν
υսκτῶν υπὲκείνω τῷ λυχνῷ ἀναγιγνώσκοι,
αὐτικα μαλα καὶ τὴν Ἐπικτήτου σοφίαν ὄναρ
επικτήσεσθαι¹ καὶ ομοιος εσεσθαι τῷ θαυμαστῷ
14 ἐκεινῷ γεμοντι χθὲς δε καὶ πρώην ἄλλος τις τὴν
Πρωτεω, τοῦ Κυνικοῦ βακτηρίαν, ἷν καταθέ-
μενος ἥλατο εἰς το πῦρ, ταλάντου κάκεῖνος
ἐπριατο, καὶ εχει μὲν το κειμήλιον τοῦτο καὶ
δεικνυσιν ως λεγεῖται τοῦ Καλυδωνίου ὕδος² το
δερμα καὶ Θηβαῖοι τα ὅστα τοῦ Γηρυόνου καὶ
Μεμφῖται τῆς Ἰσιδος τους πλοκαμους αὐτος δὲ ὁ
τοῦ θαυμαστοῦ κτημα-ο, δεσποτης καὶ αὐτον σὲ
τῇ ἀπαιδευσια και βδελυρίᾳ ὑπερικόντισεν ορᾶς
οπως κακοδαιμοιως διικειται, βαλτηρίας εἰς τὴν
κεφαλην ως ἀληθῶ, δεύμειο,

15 Λεγεται εε και Διονυσιον τραγωδίαν ποιεῖν
φανλω, πάιν και γελυιω, ωστε τον Φιλόξενον
τολλικι, ει αὐτην εις τας λατομιας ἐμπεσεῖν ου
δυναμενον κατεχειν τον γελωτα οὗτος τουνυν
πυθομενος ως ἐγγελάται, τὸ λίσχύλου πυξιον εἰς
δ ἐκεῖνος ἔγραφε σὺν τολλῃ σπουδῇ κτησάμενος
και αυτὸς³ ὠστο ἐνθεος ἐσεσθαι και κάτοχος ἐκ
τοῦ πυξιον ἀλλ' ομως ἐν αὐτῷ ἐκείνῳ μακρῷ
γελοιευτερα ἔγραφεν, οίον κάκεῖνο τό

Δωρὶς τεθηκεν⁴ ἡ Διονυσίου γυνή

¹ επικτήσεσθαι Ροερει επιστήσεσθαι MSS

² -νδος Collet not in MSS

³ και αυτὸς Ισιοις αιτο MSS

⁴ Δωρὶς τεθηκεν Ε Ηειπιων Δωρικόν ηκεν MSS

THE IGNORANT BOOK-COLLECTOR

But why do I talk to you of Orpheus and Nean-

thus, when even in our own time there was and still
is, I think, a man who paid three thousand drachmas
for the earthenware lamp of Epictetus the Stoic.
He thought, I suppose, that if he should read by
that lamp at night, he would forthwith acquire the
wisdom of Epictetus in his dreams and would be just
like that marvellous old man. And only a day or
two ago another man paid a talent for the staff which
Proteus the Cynic laid aside before leaping into the
fire,¹ and he keeps this treasure and displays it just
as the Tegeans do the skin of the Calydonian boar,
the Thebans the bones of Geryon, and the Mem-
phites the tresses of Isis. Yet the original owner
of this marvellous possession surpassed even you
yourself in ignorance and indecency. You see what
a wretched state the collector is in in all conscience
he needs a staff—on his pate.

They say that Dionysius² used to write tragedy in
a very feeble and ridiculous style, so that Philoxenus³
was often thrown into the quarries on account of it,
not being able to control his laughter. Well, when
he discovered that he was being laughed at, he took
great pains to procure the wax-tablets on which
Aeschylus used to write, thinking that he too would
be inspired and possessed with divine frenzy in virtue
of the tablets. But for all that, what he wrote on
those very tablets was far more ridiculous than what
he had written before for example,

Doris, the wife of Dionysius,
Is dead—

¹ Peregrinus, nicknamed Proteus because he changed his
faith so readily. The story of his life and his voluntary
death at Olympia is related in Lucian's *Peregrinus*.

² The Elder, Tyrant of Syracuse (431–367 B.C.)

³ A contemporary poet

THE WORKS OF LUCIAN

καὶ πάλιν

οιμοι, γυναικα χρησίμην ἀπώλεσα
καὶ τοῦτο γὰρ ἐκ τοῦ πυξίου, καὶ τό
αὗτοῖς γαρ ἐμπαίζουσιν οἱ μωροὶ βροτῶν

Τοῦτο μέν γε προς σὲ μαλιστα εὔστοχως ἀν
εἰρημένου εἴη τῷ Διονυσίῳ, καὶ δὶ αὐτὸ χρυσῶσαι
16 αὐτοῦ εδει ἐκεῖνο τὸ πυξίου τίνα γὰρ ελπίδα
καὶ αὐτος ἔχων εἰς¹ τὰ βιβλία καὶ ἀνατυλίττεις
ἀεὶ καὶ διακολλᾶς καὶ περικόπτεις καὶ ἀλείφεις
τῷ κρόκῳ καὶ τῇ κέδρῳ καὶ διφθέρας τεριβαλλεις
καὶ ομφαλοὺς ἐντίθης, ως δὴ τι ἀπολαύσων αὐ-
τῶν, τανυ γοῦν ἵδη βελτίων γεγένησαι δια τὴν
ῶντήν, δις τοιαῦτα μεν φθέγγη—μᾶλλον δὲ τῶν
ιχθυων ἀφωνύτερος εἰ—βιοῖς δὲ ως οὐδὲ εἰπεῖν
καλόν, μῆσος δὲ ἄγριον, φασί, παρὰ πάντων ἔχεις
ἐπὶ τῇ βδελυρίᾳ ως εἰ τοιουτοὺς απειργαζετο τὰ
βιβλία, φυγῇ φευκτεον ἀν ἦν ὅτι πορρωτάτῳ
17 απ' αὐτῶν δυοῖν δὲ ειτοιν απτ' ἀν παρὰ τῶν
ταλαιῶν τις κτήσαιτο, λέγειν τε δύνασθαι καὶ
πραττειν τὰ δέοντα ζηλω τῶν ἀρίστων καὶ φυγῇ
τῶν χειρόιων, οταν μήτε εκεῖνα μητε ταῦτα φαί
νηται τις παρ' αὐτῶν ὠφελούμενος, τί ἄλλο ἦ
τοῖς μυσὶ διατριβὰς ὡνεῖται καὶ ταῖς τίλφαις
οἰκησεις καὶ πληγὰς ως αμελοῦσι τοῖς οἰκέταις,
18 Πῶς δὲ οὐ κάκεῖνο αἰσχρόν, εἴ τις εν τῇ χειρὶ²
ἔχοντά σε βιβλιον ἴδων—ἀεὶ δέ τι πάντως ἔχεις

¹ <φυλάττ> εἰς² Α Μ Η

¹ The few extant fragments of Dionysius' plays are given by Nau in *Troy Graec Fragm* pp 793-796 Tzetzes

THE IGNORANT BOOK-COLLECTOR

and again,

Alackaday, a right good wife I've lost!
—for that came from the tablet, and so did this
Tis of themselves alone that fools make sport¹

The last line Dionysius might have addressed to you with especial fitness, and those tablets of his should have been gilded for it. For what expectation do you base upon your books that you are always unrolling them and rolling them up, glueing them, trimming them, smearing them with saffron and oil of cedar, putting slip-covers on them, and fitting them with knobs, just as if you were going to derive some profit from them? Ah yes, already you have been improved beyond measure by their purchase, when you talk as you do—but no, you are more dumb than any fish!—and live in a way that cannot even be mentioned with decency, and have incurred everybody's savage hatred, as the phrase goes, for your beastliness! If books made men like that, they ought to be given as wide a berth as possible. Two things can be acquired from the ancients, the ability to speak and to act as one ought, by emulating the best models and shunning the worst, and when a man clearly fails to benefit from them either in the one way or in the other, what else is he doing but buying haunts for mice and lodgings for worms, and excuses to thrash his servants for negligence?

Furthermore, would it not be discreditable if someone, on seeing you with a book in your hand (you always (*Chil.* 5, 180) says that he repeatedly took second and third place in the competitions at Athens, and first with the *Ransom of Hector*) Amusing examples of his frigidity are given by Athenaeus (iii p. 98 D)

THE WORKS OF LUCIAN

—έροιτο οὐτινος ἡ ῥήτορος ἡ συγγραφέως ἡ ποιητοῦ ἐστι, σὺ δὲ ἐκ τῆς ἐπιγραφῆς εἰδὼς πράως εἴποις τοῦτό γε εἶτα, ως φιλεῖ τὰ τοιαῦτα ἐν συνουσίᾳ προχωρεῦν εἰς μῆκος λόγων, ὁ μὲν ἐπαινοῦ τι ἡ αἰτιῶτο τῶν ἐγγεγραμμένων, σὺ δὲ ἀποροίης καὶ μηδὲν ἔχοις εἰπεῖν, οὐκ εύξη τότε χανεῦν σοι τὴν γῆν, κατὰ σεαυτοῦ ο Βελλεροφόντης περιφέρων τὸ βιβλίον,

14 Δημήτριος δὲ ο Κυνικὸς ἴδων ἐν Κορίνθῳ ἀπαίδευτον τινα βιβλίον κάλλιστον ἀναγιγνωσκούτα —τας Βάκχας οἷμαι τοῦ Εύριπίδου, κατὰ τὸν ἄγγελον δὲ ἦν τὸν διηγούμενον τὰ τοῦ Πενθέως πάθη καὶ τὸ τῆς Ἀγαυης ἔργον—ἀρπάσας διέσπασεν αὐτὸν εἰπών, “'Αμεινόν ἐστι τῷ Πενθεῖ ἄπαξ σπαραχθῆναι ὑπ’ εμοῦ ἡ ὑπὸ σοῦ πολλακις”

Σητῶν δὲ ἀεὶ πρὸς ἐμαυτὸν οὐπω καὶ τήμερον εὐρεῖν δεδυνημαι τίνος ἔνεκα τὴν σπουδὴν ταύτην ἐσπούδακας περὶ τὴν ὧνὴν τῶν βιβλίων ὀφελεία, μεν γὰρ ἡ χρείας τῆς απ’ αὐτῶν οὐδ’ ἀνοίηθεί τις τῶν καὶ ἐπ’ ἐλάχιστόν σε ειδότων, οὐ μαλλον ἡ φαλακρὸς ἄν τις πρίαιτο κτένας ἡ κατοπτρού ὁ τυφλὸς ἡ ο κωφὸς αὐλητὴν ἡ παλλακὴν ὁ εὔνοῦχος ἡ ὁ ἡπειρώτης κωπην ἡ ὁ κυθερινήτης ἄροτρον ἀλλὰ μὴ ἐπίδειξιν πλούτου σοι το πρᾶγμα ἔχει καὶ βούλει τοῦτο ἐμφῆναι ἄπασιν, ὅτι καὶ εἰς τὰ μηδέν σοι χρήσιμα δῆμως ἐκ πολλῆς τῆς περιουσίας ἀναλίσκεις, καὶ μὴν ὅσα γε κάμε Σύρον δύντα εἰδέναι, εἰ μὴ σαν-

¹ The letter that Bellorophon carried to the King of Lyuria contained a request that he be put to death *Iliad* 6, 155–195

THE IGNORANT BOOK-COLLECTOR

have one, no matter what), should ask what orator or historian or poet it was by, and you, knowing from the title, should easily answer that question, and if then—for such topics often spin themselves out to some length in conversation—he should either commend or criticise something in its contents, and you should be at a loss and have nothing to say? Would you not then pray for the earth to open and swallow you for getting yourself into trouble like Bellerophon by carrying your book about?¹

When Demetrius, the Cynic, while in Corinth, saw an ignorant fellow reading a beautiful book (it was the *Bacchae* of Euripides, I dare say, and he was at the place where the messenger reports the fate of Pentheus and the deed of Agave),² he snatched it away and tore it up, saying “It is better for Pentheus to be torn to tatters by me once for all than by you repeatedly.”

Though I am continually asking myself the question, I have never yet been able to discover why you have shown so much zeal in the purchase of books. Nobody who knows you in the least would think that you do it on account of their helpfulness or use, any more than a bald man would buy a comb, or a blind man a mirror, or a deaf-mute a flute player, or an eunuch a concubine, or a landsman an oar, or a seaman a plough. But perhaps you regard the matter as a display of wealth and wish to show everyone that out of your vast surplus you spend money even for things of no use to you? Come now, as far as I know—and I too am a Syrian³—if you had not

² 1041 ff

³ The implication is “And therefore ought to know about your circumstances, if any one knows”

THE WORKS OF LUCIAN

τὸν φερων ταῖς τοῦ γέροντος ἐκείνου διαθήκαις παρεγέγραψας, ἀπωλωλεις ἀν υπὸ λιμοῦ ἥδη καὶ 20 ἀγορὰν προύτιθεις τῶν βιβλιων λοιπὸν οὖν δὴ ἐκείνῳ, πετεισμενοι υπὸ τῶν κολάκων ὡς οὐ μονον καλος εἰ καὶ εράσμιος ἀλλὰ σοφὸς καὶ ῥήτωρ καὶ συγγραφεὺς οἶος οὐδὲ ἔτερος, ανεῖσθαι τα βιβλία, ως αληθευοις τοὺς επαίνους αὐτῶν φασι δε σε και λογους ἐπιδείκνυσθαι αὐτοῖς επι οὐέπινω κάκείνους χερσαίων βατράχων δίκην διψῶντας κεκραγέιαι, ή μὴ πίνειν, ήν μὴ διαρραγῶσι βοῶντες

Και γὰρ οὐκ οἴδ' ὅπως ρᾶστος εἰ τῆς ῥινὸς ἐλκεσθαι, καὶ πιστεύεις αὐτοῖς ἄπαιτα, ὃς ποτε κάκείνο ἐπείσθης, ως βασιλεῦ τινι ωμοιώθης τὴν ὅψιν, καθάπερ ὁ ψευδαλέξανδρος καὶ ὁ¹ ψευδοφίλιππος ἐκείνος κιαφεὺς καὶ ὁ κατὰ τοὺς προπάτορας ἡμῶν ψευδοιερων καὶ εἰ τις ἀλλος τῶν 21 ὑπὸ τῷ ψευδῷ τεταγμέιων και τί θαυμαστὸν εἰ τοῦτο επαθεῖ, ανοητος καὶ απαίδευτος ἀνθρωτος, καὶ προηεις εξυττιαζων καὶ μιμουμενος βιδισμα καὶ σχῆμα καὶ βλέμμα ἐκείνου φ σεαυτὸν εἰκάζων ἔχαιρες, ὅπου και Πύρρον φασὶ τὸν Ἡπειρώτην, τὰ ἀλλα θαυμαστὸν ἄνδρα, ούτως υπὸ κολάκων επι τῷ ομοίῳ ποτὲ διαφθαρῆναι ώς πιστευειν ὅτι όμοιος ήν Ἀλεξάνδρῳ ἐκείνῳ, καίτοι τὸ τῷ μουσικῶν τοῦτο, δις διὰ πασῶν³ τὸ

¹ ο Ηειωνiden not in MSS

τῷ ψευδῷ Σομινειβερούτο το ψευδος MSS

³ μουσικῶν τοῦτο, δις διὰ πασῶν σ μυσῶν (μουσῶν Γ) τοῦτο διὰ παντων MSS

THE IGNORANT BOOK-COLLECTOR

smuggled yourself into that old man's will with all speed, you would be starving to death by now, and would be putting up your books at auction! The only remaining reason is that you have been convinced by your toadies that you are not only handsome and charming but a scholar and an orator and a writer without peer, and you buy the books to prove their praises true. They say that you hold forth to them at dinner, and that they, like stranded frogs, make a clamour because they are thirsty, or else they get nothing to drink if they do not burst themselves shouting.

To be sure, you are somehow very easy to lead by the nose, and believe them in everything, for once you were even persuaded that you resembled a certain royal person in looks, like the false Alexander, the false Philip (the fuller), the false Nero in our grandfather's time, and whoever else has been put down under the title "false" ¹. And what wonder that you, a silly, ignorant fellow, were thus imposed upon and appeared in public holding your head high and imitating the gait and dress and glance of the man whom you delighted to make yourself resemble? Even Pyrrhus of Epirus, a marvellous man in other ways, was once, they say, so spoiled by toadies after the self-same fashion that he believed he was like the famous Alexander. Yet (to borrow a phrase from the musicians) the discrepancy

¹ Balas, in the second century B.C., claimed to be the brother of Antiochus V Eupator on account of a strong resemblance in looks, and took the name of Alexander. At about the same time, after the defeat of Perses, Andriscus of Adramyttium, a fuller, claimed the name of Philip. The false Nero cropped up some twenty years after Nero's death and probably in the East, as he had strong support from the Parthians, who refused to surrender him to Rome.

THE WORKS OF LUCIAN

πρᾶγμα ἦν εἶδον γὰρ καὶ τὴν τοῦ Πύρρου εἰκόνα καὶ ὅμως ἐπέπειστο ἔκμεμαχθαι τοῦ Ἀλεξάνδρου την μορφήν ἀλλ' ἐνεκα μὲν δὴ τούτων ύβρισταί μοι εἰς τον Πύρρον, ὅτι σὲ εἴκαστα κατὰ τοῦτο αὐτῷ τὸ δὲ ἀτὸ τουτου καὶ πάνυ σοι πρέπον ἀν εἴη ἐπεὶ γαρ οὕτω διέκειτο ὁ Πύρρος καὶ ταῦτα υπὲρ εαυτοῦ ἐτέπειστο, οὐδεις οστις οὐ συνετίθετο καὶ συνέπασχεν αὐτῷ, ἄχρι δή τις ἐν Λαρίσῃ πρεσβύτις ξένη αὐτῷ τάληθες εἰποῦσα ἐπαυσεν αὐτὸν τῆς κορύζης ὁ μὲν γὰρ Πύρρος ἐπιδείξας αὐτῇ εἰκόνα Φιλίππου καὶ Περδίκκου καὶ Ἀλεξάνδρου καὶ Κασσάνδρου καὶ ἄλλων βασιλέων ἡρετο τίνι ὅμοιος εἰη, πανν πεπεισμένος ἐπὶ τοι Ἀλέξανδρον ἥξειν αὐτίην, η δὲ πολὺν χρόνον ἐπισχοῦσα, “Βατραχίωνι,” ἐφη, “τῷ μαγείρῳ” καὶ γὰρ ἦν τις ἐν τῇ Λαρίσῃ Βατραχίων μάγειρος τῷ Πύρρῳ ὅμοιος

22 Καὶ σὺ δὴ ὧτινι μὲν τῶν τοῖς ὀρχησταῖς συνόιτων κιναίδων ἔοικας οὐκ ἀν εἴποιμι, ὅτι δὲ μανίαν ἔρρωμενην ἔτι καὶ νῦν μαίνεσθαι δοκεῖς ἄπασιν επ' ἐκείνη τῇ εἰκόνι, πάνυ σαφῶς οἴδα οὔκουν θαυμαστον, εἰ ἀπίθανος οὕτως ζωγράφος ὃν καὶ τοῖς πεπαιδευμένοις ἔξομοιοῦσθαι ἔθέλεις, πιστεύων τοῖς τὰ τοιαῦτά σε ἐπαινοῦσι

Καίτοι τί¹ ταῦτα ληρῷ, πρόδηλος γὰρ ἡ αἰτία τῆς περὶ τὰ βιβλία σπουδῆς, εἰ καὶ ὑπὸ νωθείας ἐγὼ μὴ πάλαι κατεῖδον σοφὸν γάρ, ὡς γοῦν οἴει, τοῦτ' ἐπινευοηκας καὶ ἐλπίδας οὐ μικρὰς ἔχεις περὶ τοῦ πράγματος, εἰ βασιλεὺς μάθοι ταῦτα σοφὸς ἀνὴρ καὶ παιδείαν μάλιστα τιμῶν εἰ δὲ ταῦτα ὑπὲρ σοῦ εκεῖνος ακούσειεν, ὡς ὡνὴ βιβλία

¹ καίτοι τί Fritzsche καὶ οτι (καὶ τι) MSS

THE IGNORANT BOOK COLLECTOR

was a matter of two octaves, for I have seen the portrait of Pyrrhus. But in spite of that he had acquired the conviction that he was a perfect replica of Alexander's beauty. To be sure, I have been uncomplimentary to Pyrrhus in comparing you with him in this matter, but what followed would be quite in character with you. When Pyrrhus was in this state of mind and had this conviction about himself, everyone without exception concurred with him and humoured him until an old foreign woman in Larissa told him the truth and cured him of drivelling. Pyrrhus showed her portraits of Philip, Perdiccas, Alexander, Cassander and other kings, and asked her whom he resembled, quite certain that she would fix upon Alexander, but, after delaying a good while, she said, "Batiachion, the cook" and as a matter of fact there was in Larissa a cook called Batiachion who resembled Pyrrhus.

As for you, I cannot say which of the profligates that hang about the actors in the pantomimes you resemble, I do know very well, however, that everyone thinks you are still downright daft over that likeness. It is no wonder, then, since you are such a failure at likenesses, that you want to make yourself resemble men of learning, believing those who praise you so.

But why do I talk beside the point? The reason for your craze about books is patent, even if I in my blindness failed to see it long ago. It is a bright idea on your part (you think so, anyhow), and you base no slight expectations upon the thing in case the emperor, who is a scholar and holds learning in especial esteem, should find out about it, if he should hear that you are buying books and making

THE WORKS OF LUCIAN

καὶ συνάγεις τολλα, πάντα ἐν βραχεῖ παρ αὐ²³ τοῦ ἐσεσθαί σοι ιομιζεις ἀλλ', ὁ κατάπυγον,
οιει τοσοῦτοι μανδραγόραν κατακεχύσθαι αὐτοῦ
ως ταῦτα μὲν ακουειν, ἐκεῖνα δὲ μὴ εἰδέναι, οἷος
μέν σου ο μεθ' ἡμεραν βίος, οἷοι δέ σοι πότοι,
οποῖαι δε νύκτες καὶ οἴοις καὶ ἥλικοις συγκαθεύ
δεις, οὐκ οἰσθα ως ὅτα καὶ ὄφθαλμοὶ πολλοὶ
βασιλέως, —ἀ δὲ σὰ ούτω περιφανῆ ἔστιν ὡς καὶ
τυφλοῖς εἶναι καὶ κωφοῖς γνώριμα εἰ γὰρ καὶ
φθεγξαιο μόνοι, εἰ γαρ καὶ λουόμενος ἀποδύσαιο,
μᾶλλον δὲ μὴ ἀποδυση, εἰ δοκεῖ, οἱ δ' οἰκέται
μόνον ἦντις αποδυσωνται σου, τί οἴει, μὴ αὐτίκα
ἔσεσθαι παντα σου πρόδηλα τὰ τῆς νυκτὸς ἀπόρ-
ρητα, εἰπε γοῦν μοι καὶ τόδε, ει Βάσσος ὁ ὑμέ-
τερος ἐκεῖνος σοφιστὴς ἢ Βάταλος ο αυλητὴς
ἢ ο κιναιδός Ἡμιθέων ο Συβαρίτης, δις τοὺς
θαυμαστοὺς ὑμιν νόμους συνέγραψεν, ώς χρὴ
λεαίνεσθαι¹ καὶ παρατίλλεσθαι καὶ πάσχειν καὶ
ποιεῦν ἐκεῖνα,—εἰ τούτων τις νυν λεοντῆν περι-
βαλομενος καὶ ρόπαλον ἔχων βαδίζοι, τί οἱει
φανεῖσθαι² τοῖς ὄρῶσιν, Ἡρακλέα εἶναι αὐτόν,
οὐκ, εἴ γε μὴ χύτραις λημῶντες τυγχάνοιεν
μυρία γάρ ἔστι τὰ ἀντιμαρτυροῦντα τῷ σχήματι,
βάδισμα καὶ βλέμμα καὶ φωνὴ καὶ τράχηλος
ἐπικεκλασμένος καὶ ψιμύθιον καὶ μαστίχη καὶ
φῦκος, οἷς ὑμεῖς κοσμεῖσθε, καὶ ὄλως κατὰ τὴν
παροιμίαν, θάττον ἀν πέντε ἐλέφαντας ὑπὸ μάλης
κρύψειας ἢ ἔνα κίναιδον εἴτα ἢ λεοντῆ μὲν τὸν
τοιοῦτον οὐκ ἀν ἔκρυψεν, σὺ δ' οἴει λήσειν

¹ λεαίνεσθαι Markland μαίνεσθαι MSS

² φανεῖσθαι Cobet φαίνεσθαι MSS

THE IGNORANT BOOK-COLLECTOR

a large collection, you think you will soon get all you want from him But do you suppose, you rotter, that he is so steeped in mandragora as to hear that and yet not know how you pass your time during the day, what your drinking bouts are like, how you spend your nights, and in whose company? Do not you know that a monarch has many eyes and ears? And your doings are so conspicuous that even the blind and the deaf may know of them, for if you but speak, if you but bathe in public—or, if you choose, don't even do that—if your servants but bathe in public, do you not think that all your nocturnal aircana will be known at once? Answer me this question if Bassus, that literary man who belonged to your following, or Battalus the flute player, or the cinaedus Hemitheon of Sybaris, who wrote those wonderful regulations for you, which say that you must use cosmetics and depilatories and so forth—if one of those fellows should to day walk about with a lion's skin on his back and a club in his hand, what do you suppose those who saw him would think? That he was Heracles? Not unless they were gravel-blind, for there are a thousand things in their appearance that would give the lie to their costume, the gait, the glance, the voice, the thin neck, the white lead and mastich and rouge that you beautify yourselves with, in short, to quote the proverb, it would be easier to conceal five elephants under your aim than a single cinaedus Then if the lion's skin would not have hidden such as they, do you suppose that you will be undetected

THE WORKS OF LUCIAN

σκεπόμενος βιβλίω, ἀλλ' οὐ δυνατόν προδώσει
γάρ σε καὶ ἀποκαλύψει τὰ ἄλλα ὑμῶν γνωρί-
σματα

24 Το δ' ὄλον ἀγνοεῖν μοι δοκεῖς ὅτι τὰς ἀγαθὰς
ἔλπιδας οὐ ταρὰ τῶν βιβλιοκατήλων δεῖ ζητεῖν,
ἀλλὰ παρ' αὐτοῦ καὶ τοῦ καθ' ημέραν βίου
λαμβάνειν σὺ δ* οἶει συνήγορον κοινὸν καὶ
μαρτυρα ἐσεσθαί σοι τὸν Ἀττικὸν καὶ Καλλινού
τοὺς βιβλιογραφους, οὐκ, ἀλλ' ὡμούς τινας
ἀνθρωπους ἐπιτρίψοντάς σε, ἢν οι θεοὶ εθέλωσι,
καὶ τροις ἐσχατον πενίας συνελάσοντας δέον ἔτι
νῦν σωφρονίσαντα ἀποδόσθαι μέν τινι τῶν πε-
παιδευμένων τὰ βιβλία ταῦτα καὶ σὺν αὐτοῖς
τὴν νεύκτιστον ταύτην οἰκίαν, ἀποδοῦναι δὲ τοῖς
ἀνδραποδοκαπήλοις μέρος γοῦν ἀπὸ πολλῶν τῶν
ὁφειλομένων

25 Καὶ γάρ κάκεῖνα περὶ δυο ταῦτα δεινῶς ἐσπού-
δακας, βιβλίων τε τῶν πολυτελῶν κτῆσιν καὶ
μειρακίων τῶν ἔξωρων καὶ ἥδη καρτερῶν ὧνήν,
καὶ τὸ πρᾶγμά σοι πάνυ σπουδάζεται καὶ θηρεύ-
εται ἀδύνατον δὲ πένητα όντα πρὸς ἄμφω διαρ-
κεῖν σκοπει τοίνυν ὡς ἵερὸν χρῆμα συμβουλή
ἄξιω γάρ σε ἀφέμενον τῶν μηδὲν προσηκοντων
τὴν ἔτέραν νόσον θεραπεύειν καὶ τοὺς ὑπηρέτας
εκείνους ὧνεῖσθαι, ὅπως μὴ ἐπιλειπόντων σε τῶν
οἴκοθεν μεταστέλλοιό τινας τῶν ἐλευθέρων, οἷς
ακίνδυνον ἀπελθοῦσιν, ἢν μὴ λάβωσιν ἄπαντα,
ἔξαγορεῦσαι τὰ πραχθέντα ὑμῖν μετὰ τὸν πότον,
οἷα καὶ πρώιην αἰσχιστα περὶ σοῦ διηγεῖτο ἔξελ-
θὼν ὁ πόρνος, ἔτι καὶ δήγματα ἐπιδεικνύς ἀλλ'
ἔγωγε καὶ μαρτυρας ἀν παρασχούμην τοὺς τότε
παρουτας ὡς ἡγανάκτησα καὶ δλίγου πληγὰς

THE IGNORANT BOOK-COLLECTOR

behind a book? Impossible the other earmarks of your sort will betray and reveal you

You are completely unaware, it seems to me, that good expectations are not to be sought from the booksellers but derived from one's self and one's daily life. Do you expect to find public advocates and character-witnesses in the scribes Atticus and Callinus? No you will find them heartless fellows, bent upon ruining you, if the gods so will it, and reducing you to the uttermost depths of poverty. Even now you ought to come to your senses, sell these books to some learned man, and your new house along with them, and then pay the slave dealers at least a part of the large sums you owe them.

For mark this, you have had a tremendous passion for two things, the acquisition of expensive books and the purchase of well-grown, vigorous slaves, and you are showing great zeal and persistence in the thing, but being poor, you cannot adequately manage both. See now what a precious thing advice is! I urge you to drop what does not concern you, cultivate your other weakness, and buy those menials of yours, so that your household may not be depleted and you may not for that reason have to send out for free men, who, if they do not get all they want, can safely go away and tell what you do after your wine. For instance, only the other day a vile fellow told a most disgraceful story about you when he came away, and even showed marks I can prove by those who were there at the time that I was indignant and came near giving him a thrashing in my anger on your behalf,

THE WORKS OF LUCIAN

ἐνέτριψα αὐτῷ χαλεπαίνων ὑπὲρ σοῦ, καὶ μάλισθ' ὅτε καὶ ἄλλον ἐπεκαλέσατο μάρτυρα τῶν ὁμοίων καὶ ἄλλον ταῦτα καὶ λόγους διηγουμένους πρὸς δὴ ταῦτα, ὥγαθέ, ταμιεύου τάργυριον καὶ φύλαττε, ὡς οἰκοι καὶ κατὰ πολλὴν ἀσφάλειαν ταῦτα ποιεῖν καὶ πάσχειν ἔχης ὥστε μὲν γὰρ μηκέτι ἐργάζεσθαι τίς ἀν μεταπεισειέ σε, οὐδὲ γὰρ κύων

26 ἄπαξ παύσαιτ' ἀν σκυτοτραγεῖν μαθοῦσα τὸ δὲ ἔτερον ῥάδιον, τὸ μηκέτι ὧνεισθαι βιβλία ἵκανῶς πεπαιδευσαι, ἄλις σοι τῆς σοφίας μόνον οὐκ ἐπ' ἄκρου τοῦ χείλους ἔχεις τὰ παλαιὰ πάντα πᾶσαν μὲν ιστοριαν οἰσθα, πάσας δὲ λόγων τέχνας καὶ κάλλη αὐτῶν καὶ κακίας καὶ ὄνομάτων χρῆσιν τῶν Ἀττικῶν πάνσοφόν τι χρῆμα καὶ ἄκρου ἐν παιδείᾳ γεγένησαι διὰ τὸ πλήθος τῶν βιβλίων κωλύει γαρ οὐδὲν κάμε σοι ἐνδιατρίβειν, ἐπειδὴ χαίρεις ἔξαπατώμενος

27 Ἡδέως δ' ἀν καὶ ἐροίμην σε, τὰ τοσαῦτα βιβλία ἔχων τί μάλιστα ἀναγιγνώσκεις αὐτῶν, τὰ Πλάτωνος, τὰ Ἀντισθένους, τὰ Ἀρχιλόχου,¹ τὰ Ἰππωνακτος, ἢ τούτων μὲν υπερφρονεῖς, ῥήτορες δὲ μάλιστά σοι διὰ² χειρός, εἰπέ μοι, καὶ Αἰσχίνου τὸν κατὰ Τιμάρχου λογον ἀναγιγνώσκεις, ἢ ἐκεῖνά γε πάντα οἰσθα καὶ γιγνωσκεις αὐτῶν ἔκαστον, τὸν δὲ Ἀριστοφάνην καὶ τὸν Εύπολιν ὑποδέδυκας, ἀλέγνως καὶ τοὺς Βάπτας, τὸ δράμα δόλου, εἰτ' οὐδέν σου τάκει καθίκετο, οὐδὲ ἡρυθρίασας γνωρίσας αὐτά, τοῦτο γοῦν καὶ μαλιστα θαυμάσειεν ἀν τις, τίνα ποτὲ ψυχὴν³ ἔχων ἄπτη

¹ Αρχιλόχου Guyet Αντιλόχου MSS

² σοι δια Jacobitz σοι τούτων δια MSS

³ πὸτε ψυχὴν Gesner απὸ ψυχῆς MDS

THE IGNORANT BOOK-COLLECTOR

especially when he called upon one after another to corroborate his evidence and they all told the same story In view of this, my friend, husband and save your money so that you may be able to misconduct yourself at home in great security, for who could persuade you now to change your ways? When a dog has once learned to gnaw leather, he cannot stop¹ The other way is easier, not to buy books any longer You are well enough educated, you have learning to spare, you have all the works of antiquity almost at the tip of your tongue, you know not only all history but all the arts of literary composition, its merits and defects, and how to use an Attic vocabulary, your many books have made you wondrous wise, consummate in learning There is no reason why I should not have my fun with you, since you like to be gulled!

As you have so many books, I should like to ask you what you like best to read? Plato? Antisthenes? Archilochus? Hipponax? Or do you scorn them and incline to occupy yourself with the orators? Tell me, do you read the speech of Aeschines against Timarchus? No doubt you know it all and understand everything in it, but have you dipped into Aristophanes and Eupolis? Have you read the *Baptæ*, the whole play?² Then did it have no effect upon you, and did you not blush when you saw the point of it? Indeed, a man may well wonder above all what the state of your soul is when you

¹ Cf Horace, *Satires*, ii 5,83

ut canis a corio nunquam absterbitur uncto

² The *Baptæ* of Eupolis appears to have been a satire upon the devotees of Cotys (Cotytto), a Thracian goddess worshipped with orgiastic rites

THE WORKS OF LUCIAN

τῶν βιβλίων, ὅποίας αὐτὰ χερσὶν ἀνελίττεις
πότε δὲ ἀναγιγνώσκεις, μεθ' ἡμέραν, ἀλλ' οὐδεὶς
ἔωρακε τοῦτο ποιοῦντα ἀλλὰ νύκτωρ, πότερον
ἐπιτεταγμένος ηδη ἐκείνοις ἢ πρὸ τῶν λόγων,
ἀλλὰ προς Κότυος¹ μηκέτι μὴ τολμήσης τοιοῦτο
28 μηδέν, ἀφεις δὲ τὰ βιβλία καὶ μόνα ἐργάζου τὰ
σαυτοῦ καίτοι ἔχρην μηκέτι μηδὲ ἐκεῖνα, αἰδε-
σθῆναι δὲ τὴν τοῦ Εὐριπίδου Φαιδραν καὶ ὑπὲρ
τῶν γυναικῶν ἀγανακτοῦσαν καὶ λέγουσαν,

οὐδὲ σκοτον φίσσουσι τον συνεργάτην
τέρεμνά τ' οίκων μή ποτε φθογγὴν ἀφῆ

εἰ δὲ πάντως ἐμμένειν τῇ ὁμοίᾳ νόσῳ διέγνωσται,
ἴθι, ὡνοῦ μεν βιβλία καὶ οίκοι κατακλείστας ἔχει
καὶ καρποῦ τὴν δόξαν τῶν κτημάτων ικανόν σοι
καὶ τοῦτο προσαψη δὲ μηδέποτε μηδὲ ἀναγνώς
μηδὲ ὑπαγάγης τῇ γλώττῃ παλαιῶν ἀνδρῶν
λόγους καὶ ποιήματα μηδὲν δεινόν σε εἰργασμένα

Οἶδα ως μάτην ταῦτά μοι λελήρηται καὶ κατὰ
τὴν παροιμίαν Λιθίοπα σμῆχειν ἐπιχειρῶ σὺν
γὰρ ὠνήσῃ καὶ χρηση εἰς οὐδὲν καὶ καταγελα-
σθήσῃ πρὸς τῶν πεπαιδευμένων, οἷς ἀπόχρη
ώφελεῖσθαι οὐκ ἐκ τοῦ καλλους τῶν βιβλίων οὐδὲ
ἐκ τῆς πολυτελείας αὐτῶν, αλλ' ἐκ τῆς φωνῆς καὶ
29 τῆς γνωμῆς τῶν γειραφότων σὺ δὲ οἴει θερα-
πευσειν την ἀπαιδευσίαν καὶ ἐπικαλύψειν τῇ δόξῃ
ταύτη καὶ ἐκπληξειν τῷ πλήθει τῶν βιβλίων, οὐκ
ειδὼς οτι καὶ οἱ ἀμαθέστατοι τῶν ἰατρῶν τὸ αὐτὸ
σοὶ ποιοῦσιν, ἐλεφαντίνους νάρθηκας καὶ σικύας
ἀργυρᾶς ποιούμενοι καὶ σμίλας χρυσοκολλήτους
οπόταν δὲ καὶ χρήσασθαι τούτοις δέη, οἱ μὲν

¹ πρὸς Κότυος Baulmeister πρὸ σκέτους MSS

THE IGNORANT BOOK-COLLECTOR

lay hold of your books, and of your hands when you open them When do you do your reading? In the daytime? Nobody ever saw you doing it At night, then When you have already given instructions to your henchmen, or before you have talked with them? Come, in the name of Cotys, never again dare to do such a thing Leave the books alone and attend to your own affairs exclusively Yet you ought not to do that, either, you ought to be put to shame by Phædia in Euripides, who is indignant at women and says

“They shudder not at their accomplice, night,
Nor chamber-walls, for few they find a voice”¹

But if you have made up your mind to cleave to the same infamy at all costs, go ahead buy books, keep them at home under lock and key, and enjoy the fame of your treasures—that is enough for you But never lay hands on them or read them or sully with your tongue the prose and poetry of the ancients, that has done you no harm

I know that in all this I am wasting words, and, as the proverb has it, trying to scrub an Ethiop white You will buy them and make no use of them and get yourself laughed at by men of learning who are satisfied with the gain that they derive, not from the beauty of books or their expensiveness, but from the language and thought of their author You expect to palliate and conceal your ignorance by getting a reputation for this, and to daze people by the number of your books, unaware that you are doing the same as the most ignorant physicians, who get themselves ivory pill-boxes and silver cupping-glasses and gold inlaid scalpels, when the time comes to use

¹ *Hippolytus* 417 f

THE WORKS OF LUCIAN

οὐδὲ ὅπως χρὴ μεταχειρίσασθαι αὐτὰ ἵσασιν παρελθὼν δέ τις εἰς τὸ μέσον τῶν μεμαθηκότων φλεβοτομού εὑνό μάλα ἡκονημενον ἔχων ἵον τάλλα μεστὸν ἀπηλλαξε τῆς ὁδύνης τὸν νοσοῦντα ἵνα δὲ καὶ γελοιοτέρω τινὶ τὰ σὰ εἰκάσω, τοὺς κουρέας τούτους ἐπίσκεψαι, καὶ ὅφει τοὺς μὲν τεχνίτας αὐτῶν ξυρὸν καὶ μαχαιρίδας καὶ κάτοπτρον σύμμετρον ἔχοντας, τοὺς δὲ ἀμαθεῖς καὶ ἴδιώτας πλῆθος μαχαιρὶς ἰδων προτιθέντας καὶ κάτοπτρα μεγάλα, οὐ μὴν λήσειν γε διὰ ταῦτα οὐδὲν εἰδότας αλλὰ τὸ γελοιότατον ἐκεῦνο πάσχουσιν, ὅτι κείρονται μὲν οἱ πολλοὶ παρὰ τοῖς γείτοσιν αὐτῶν, πρὸς δὲ τὰ ἐκείνων κατοπτρα προσελθόντες τὰς 30 κόμας εὐθετίζουσιν καὶ σὺ τοίνυν ἄλλω μὲν δεηθέντι χρήσειας ἀν τὰ βιβλία, χρήσασθαι δὲ αὐτὸς οὐκ ἀν δύναιο καίτοι οὐδὲ ἔχρησάς τινι βιβλίον πώποτε, ἀλλὰ τὸ τῆς κυνὸς ποιεῖς τῆς ἐν τῇ φατνῇ κατακειμένης, ἢ οὔτε αὐτὴ τῶν κριθῶν ἐσθίει οὔτε τῷ ἵππῳ δυναμένω φαγεῖν επιτρέπει Γαῦτα τό γε οὖν εἶναι υπὲρ μόνων τῶν βιβλίων παρρησιαζομαι προ, σέ, περὶ δὲ τῶν ἄλλων ὅσα καταπτυστα καὶ επονειδιστα ποιεῖς, αὐθις ακούση πολλάκις,

THE IGNORANT BOOK-COLLECTOR

them, however, they do not know how to handle them, but someone who has studied his profession comes upon the scene with a knife that is thoroughly sharp, though covered with rust, and frees the patient from his pain. But let me compare your case with something still more comical. Consider the barbers and you will observe that the master-craftsmen among them have only a razor and a pair of shears and a suitable mirror, while the unskilled, immature fellows put on view a multitude of shears and huge mirrors, but for all that, they cannot keep their ignorance from being found out. In fact, what happens to them is as comic as can be—people have their hair cut next door and then go to their mirrors to brush it. So it is with you you might, to be sure, lend your books to someone else who wants them, but you cannot use them yourself. But you never lend a book to anyone, you act like the dog in the manger, who neither eats the grain herself nor lets the horse eat it, who can

I give myself the liberty of saying this much to you for the present, just about your books, about your other detestable and ignominious conduct you shall often be told in future.

THE DREAM, OR LUCIAN'S CAREER

The *Dream* contains no hint that a lecture is to follow it, but its brevity, its structure—a parable followed by its application—and the intimacy of its tone show that it is an introduction similar to *Dionysus* and *Amber*. Read certainly in Syria, and almost certainly in Lucian's native city of Samosata, it would seem to have been composed on his first return to Syria, after the visit to Gaul that made him rich and famous, probably not long after it for his return home is quite likely to have come soon after his departure from Gaul. It reads, too, as if it were written in the first flush of success, before his fortieth year.

Since it gives us a glimpse of his early history, and professes to tell us how he chose his career, it makes a good introduction to his works. For that reason it was put first in the early editions, and has found a place in a great many school readers, so that none of his writings is better known.

The amount of autobiography in it is not great. Lucian names no names, which might have given us valuable information as to his race and he says nothing about his father except that he was not well off in the world. That his mother's father and brothers were sculptors, that he evinced his inheritance of the gift by his cleverness in modelling, and that he was therefore apprenticed to his uncle to learn the trade—all this is inherently probable, and interesting because it accounts for the seeing eye that made his pen pictures so realistic. As to the dream, and his deliberate choice of a literary career on account of it, that is surely fiction. From what he does not say here from what Oratory lets drop in the *Double Indictment*—that she found him wandering up and down Ionia, all but wearing native garb—we may guess that distaste for the sculptor's trade led him to run away from home without any very definite notion where he was going or what he should do, and that the dream, plainly inspired less by a thrashing than by the famous allegory of the sophist Prodicus, *Heracles at the Crossways* (Xenophon, *Memorabilia* 2, 1, 21), came to him in later years, while he meditated what he should say to those at home upon his return to them.

ΠΕΡΙ ΤΟΥ ΕΝΤΠΝΙΟΥ
HTOI
ΒΙΟΣ ΛΟΤΚΙΑΝΟΥ

- 1 Ἀρτι μὲν ἐπεπαύμην εἰς τὰ διδασκαλεῖα φοιτῶν
ἥδη τὴν ἡλικίαν πρόσηβος ὡν, ὁ δὲ πατὴρ ἐσκο-
πεῦτο μετὰ τῶν φίλων ὁ τι καὶ διδάξαιτό με
τοῦ, πλείστοις οὖν ἐδοξεν παιδεία μὲν καὶ πόνου
πολλοῦ καὶ χρόνου μακροῦ καὶ δαπάνης οὐ μικρᾶς
καὶ τυχῆς δεῖσθαι λαμπρᾶς, τὰ δὲ ημέτερα μικρά
τε εἶναι καὶ ταχεῖάν τινα τὴν ἐπικουρίαν ἀπαιτεῖν
εὶς δε τινα τέχνην τῶν βαναύσων τούτων ἐκμάθοιμι,
το μὲν πρώτον εὐθὺς ἀν αὐτὸς ἔχειν τὰ ἀρκοῦντα
παρὰ τῆς τέχνης καὶ μηκέτ' οἰκοσίτος εἶναι τηλι
κοῦτος ᾧ, οὐκ εἰς μακρὰν δὲ καὶ τὸν πατέρα
εὐφρανεῖν ἀποφέρων ἀεὶ τὸ γιγνόμενον
- 2 Δευτέρας οὖν σκέψεως ἀρχὴ προύτεθη, τίς
ἀρίστη τῶν τεχνῶν καὶ ράστη εκμαθεῖν καὶ ἀνδρὶ¹
ἔλευθέρῳ πρέπουσα καὶ προχειροὶ ἔχουσα τὴν
χορηγίαν καὶ διαρκῆ τὸν πορον ἄλλου τοίνυν
ἄλλην επαινοῦντο, ως ἑκαστος γυνώμης ἢ ἐμπει-
ρίας εἶχεν, ο πατὴρ εἰς τὸν θεῖον απιδών,—παρῆν
γὰρ ὁ προς μητρὸς θεῖος, ἄριστος ἐρμογλύφος
εἶναι δοκῶν¹—‘Οὐ θέμις,’ εἶπεν, “ἄλλην τέχνην

Available in photographs ΓΝΖ

¹ MSS add καὶ (not in γ) λιθοξοος ἐν τοῖς μάλιστα ευδοκέμοις
excised by Schmieder Cf 7

THE DREAM OR LUCIAN'S CAREER

No sooner had I left off school, being then well on in my teens, than my father and his friends began to discuss what he should have me taught next. Most of them thought that higher education required great labour, much time, considerable expense, and conspicuous social position, while our circumstances were but moderate and demanded speedy relief, but that if I were to learn one of the handicrafts, in the first place I myself would immediately receive my support from the trade instead of continuing to share the family table at my age, besides, at no distant day I would delight my father by bringing home my earnings regularly.

The next topic for discussion was opened by raising the question, which of the trades was best, easiest to learn, suitable for a man of free birth, required an outfit that was easy to come by, and offered an income that was sufficient. Each praised a different trade, according to his own judgement or experience, but my father looked at my uncle (for among the company was my uncle on my mother's side, who had the reputation of being an excellent sculptor) and said "It isn't right that any other

THE WORKS OF LUCIAN

ἐπικρατεῖν σοῦ παρόντος, ἀλλὰ τοῦτον ἄγε”—
 δείξας ἐμέ—“δίδασκε παραλαβὼν λίθων ἐργάτην
 ἀγαθὸν εἶναι καὶ συναρμοστὴν καὶ ἔρμογλυφέα
 δύναται γὰρ καὶ τοῦτο, φύσεώς γε, ως οἰσθα, ἔχων
 δεξιῶς” ἐτεκμαίρετο δὲ ταῖς ἐκ τοῦ κηροῦ παι-
 διαῖς ὅπότε γὰρ ἀφεθείην ὑπὸ τῶν διδασκάλων,
 ἀποξέων ἀν τὸν κηρὸν ἡ βόας ἡ ἵππους ἡ καὶ νὴ
 Δῖ ἀνθρώπους ἀνέπλαττον, εἰκότας,¹ ως ἐδόκουν
 τῷ πατρί ἐφ' οἷς παρὰ μὲν τῶν διδασκάλων
 πληγὰς ἐλάμβανον, τότε δὲ ἔπαινος εἰς τὴν
 εὐφυίαν καὶ ταῦτα ἦν, καὶ χρηστὰς εἶχον ἐπ'
 ἐμοὶ τὰς ἐλπίδας ως ἐν βραχεῖ μαθήσομαι τὴν
 τέχνην, ἀπ' ἐκείνης γε τῆς πλαστικῆς

- 3 “Αμα τε οὖν ἐπιτήδειος ἐδόκει ήμέρα τέχνης
 εναρχεσθαι, κἀγὼ παρεδεδόμην τῷ θείῳ μὰ τὸν
 Δῖ ου σφόδρα τῷ πραγματι αχθόμενος, ἀλλά μοι
 καὶ παιδιάν τινα οὐκ ἀτερπῇ ἐδόκει ἔχειν καὶ
 πρὸς τοὺς ηλικιώτας ἐπίδειξιν, εἰ φαινοίμηγ θεούς
 τε γλύφων καὶ ἀγαλμάτια μικρά τινα κατασκευά-
 ξων ἐμαυτῷ τε κάκεινοις οἵ προηρούμην καὶ
 τό γε πρῶτον ἐκεῖνο καὶ σύνηθες τοῖς ἀρχομένοις
 ἐγύγνετο ἐγκοπεα γαρ τινα μοι δοὺς ο θεῖος
 ἐκέλευσεν ἥρέμα καθικέσθαι πλακος ἐν μέσω
 κειμένης, ἐπειπὼν τὸ κοινον “ἀρχὴ δέ τοι ήμισυ
 παντος, σκληρότερον δὲ κατενεγκόντος ὑπ' ἀπει-
 ριας κατεωγη μὲν ἡ πλάξ, ο δὲ ἀγανακτήσας
 σκυταλην τιὰ πλησίον κειμένην λαβὼν οὐ πράως
 οὐδὲ προτρεπτικῶς μου κατήρξατο, ώστε δάκρυά
 μοι τὰ προσιμια τῆς τέχνης
- 4 “Αποδρὰς οὖν εκεῖθεν επὶ τὴν οἰκίαν ἀφικνοῦμαι
 συνεχὲς ἀναλύζων καὶ δακρύων τοὺς ὀφθαλμοὺς

¹ εικότας Naber εικότως MSS

THE DREAM, OR LUCIAN'S CAREER

trade should have the preference while you are by
Come take this lad in hand —with a gesture
toward me—“and teach him to be a good stone-
cutter, mason, and sculptor, for he is capable of it,
since, as you know, he has a natural gift for it
He drew this inference from the way in which I
had played with wax, for whenever my teachers
dismissed me I would sciape the wax from my
tablets and model cattle or horses or even men, and
they were true to life, my father thought I used
to get thiashings from my teacheis on account of
them, but at that time they brought me praise for
my cleverness, and good hopes were entertained of
me, on the ground that I would soon learn the trade,
to judge from that modelling

So, as soon as it seemed to be a suitable day to
begin a trade, I was turned over to my uncle, and I
was not greatly displeased with the arrangement, I
assure you, on the contrary, I thought it involved
interesting play of a sort, and a chance to show off
to my schoolmates if I should turn out to be carving
gods and fashioning little figures for myself and for
those I liked best Then came the first step and
the usual experience of beginners My uncle gave
me a chisel and told me to strike a light blow on a
slab that lay at hand, adding the trite quotation
“Well begun, half done” But in my inexperience
I struck too hard, the slab broke, and in a gust of
anger he seized a stick that lay close by and put me
through an initiation of no gentle or encouraging
sort, so that tears were the overture to my ap-
prenticeship

I ran away from the place and came home sobbing
continuously, with my eyes abrim with tears I told

THE WORKS OF LUCIAN

ὑποπλεως, καὶ διηγοῦμαι τὴν σκυτάλην καὶ τὸν
μωλωπας ἐδείκνυον, καὶ κατηγόρουν πολλήν τινα
ώμοτητα, προσθεὶς δτι ὑπὸ φθόνου ταῦτα ἔδρασε,
μὴ αὐτὸν ὑπερβάλωμαι κατὰ τὴν τέχνην ἀνα-
κτησαμένης δὲ τῆς μητρὸς καὶ πολλὰ τῷ ἀδελφῷ
λοιδορησαμένης, ἐπεὶ νῦξ ἐπῆλθεν κατεδαρθον ἔτι
ἔνδακρυς καὶ τὴν σκυτάλην¹ ἐννοῶν

5 Μέχρι μὲν δὴ τούτων γελάσιμα καὶ μειρακιώδη
τὰ εἰρημένα τὰ μετὰ ταῦτα δὲ οὐκέτι εὔκατα-
φρόνητα, ὡς ἄνδρες, ἀκούσεσθε, ἀλλὰ καὶ παν
φιληκόων ἀκροατῶν δεόμενα ινα γὰρ καθ' "Ομηρον
εἴπω,

θεῖός μοι ἐνύπνιον ἥλθεν δνειρος
ἀμβροσίην διὰ νύκτα,

ἐναργῆς οὐτως ὥστε μηδεν ἀπολείπεσθαι τῆς
ἀληθείας ἔτι γοῦν καὶ μετὰ τοσοῦτον χρόνον τά
τε σχῆματά μοι τῶν φανέντων ἐν τοῖς οφθαλμοῖς
παραμένει καὶ η φωνὴ τῶν ἀκουσθέντων ἐναυλος
οὕτω σαφῆ πάντα ἦν

6 Δύο γυναικες λαβόμεναι ταῦν χεροῖν εἶλκόν με
πρὸς ἑαυτὴν ἐκατέρα μάλα βιαιως καὶ καρτερῶς
μικροῦ γοῦν με διεσπισαντο πρὸς ἀλλήλας φιλο
τιμούμεναι καὶ γὰρ και ἄρτι μὲν ἀν ἡ ἐτέρα
επεκρυτει και παρὰ μικρὸν ὄλον εἶχέ με, ἄρτι δ
ἄν αὐδίς υπο τῆς ετέρας εἶχόμην ἐβόων δὲ πρὸς
αλλήλας εκατέρα, η μεν ὡς αὐτῆς ὄντα με κε-
κτῆσθαι βουλοιτο, ἡ δε ως ματην τῶν ἀλλο-
τρίων ἀντιποιοῦτο ἦν δὲ ἡ μὲν ἐργατικὴ καὶ
ἀνδρικὴ καὶ αὐχμηρὰ τὴν κόμην, τῷ χείρε
τύλων ἀνάπλεως, διεζωσμένη τὴν ἐσθῆτα, τιτάνου

¹ σκυτάλην Steigerthal μυκτα ὄλην MSS

THE DREAM, OR LUCIAN'S CAREER

about the stick, showed the welts and charged my uncle with great cruelty, adding that he did it out of jealousy, for fear that I should get ahead of him in his trade. My mother comforted me and roundly abused her brother, but when night came on, I fell asleep, still tearful and thinking of the stick.

Up to this point my story has been humorous and childish, but what you shall hear next, gentlemen, is not to be made light of, it deserves a very receptive audience. The fact is that, to use the words of Homer,

"a god-sent vision appeared unto me in my slumber
Out of immortal night,"¹

so vivid as not to fall short of reality in any way. Indeed, even after all this time, the figures that I saw continue to abide in my eyes and the words that I heard in my ears, so plain was it all.

Two women, taking me by the hands, were each trying to drag me toward herself with might and main, in fact, they nearly pulled me to pieces in their rivalry. Now one of them would get the better of it and almost have me altogether, and now I would be in the hands of the other. They shouted at each other, too, one of them saying, "He is mine, and you want to get him!" and the other "It is no good you claiming what belongs to someone else." One was like a workman, masculine, with unkempt hair, hands full of callous places, clothing tucked up, and a heavy layer of

¹ *Iliad* 2, 56

THE WORKS OF LUCIAN

καταγέμουσα, οῖος ἦν ο θεῖος οπότε ξέοι τοὺς λίθους η ἔτέρα δὲ μάλα εὐπρόσωπος καὶ τὸ σχῆμα εὐπρεπῆς καὶ κόσμιος τὴν ἀναβολήν

Τέλος δὲ οὖν ἐφιᾶσί μοι δικάζειν οποτέρᾳ βουλούμην συνεῖναι αὐτῶν προτέρα δὲ η σκληρὰ ἐκείνη καὶ ἀνδρώδης ἔλεξιν

“Ἐγώ, φίλε παῖ, Ἐρμογλυφικὴ τέχνῃ εἰμί, ἷν χθες ἡρξω μανθάνειν, οἰκεία τέ σοι καὶ συγγενῆς οἰκοθεν¹ ὃ τε γὰρ παππος σου”—ειπούσα τούτοιμα τοῦ μητροτάτορος—“λιθοξόος ἷν καὶ τῷ θείῳ ἀμφοτέρῳ καὶ μάλα εὐδοκιμεῖτον δι’ ημᾶς εἰ δὲ εθελεῖς λήρων μεν καὶ φληναφων τῶν παρὰ ταύτης απέχεσθαι,”—δείξασα τὴν ἔτέραν—“έπεσθαι δὲ καὶ συιοικεῖν ἐμοί, πρώτα μὲν θρέψη γεννικῶς καὶ τοὺς ὕμους ἔξεις καρτερούς, φθόνου δὲ παντὸς ἀλλότριος ἐση καὶ οὕποτε ἀπει ἐπὶ τὴν αλλοδαπην, τὴν πατρίδα καὶ τοὺς οἰκείους καταλειπών, οὐδὲ ἐπὶ λόγοις² ἐπαινέσονται σε παῖς,

“Μὴ μυσαχθῆς δε τοῦ σχῆματος³ τὸ εὔτελὲς μηδὲ τῆς ἐσθῆτος το πιαρόν ἀπὸ γὰρ τοιούτων ορμωμένος καὶ Φειδία, εκείνος εδειξε τὸν Δία καὶ Πολυκλείτος τὴν “Ηραν εἰργάσατο καὶ Μύρων επηρέθη καὶ Πραξιτέλης εθαυμάσθη προσκυνοῦται γοῦν οὗτοι μετὰ τῶν θεῶν εἰ δὴ τούτων εἰς γενοιο, πῶς μὲν οὐ κλεινὸς αὐτὸς παρὰ πάσιν αὐθρωποις, ἔση,⁴ ζηλωτὸν δὲ καὶ τὸν πατέρα

¹ μητρόθεν Fritzsche as in *Toxai*, 51

² Lacuna noted by Bouidelot At least αλλ επ ἔργοις is necessary

³ σχῆματος Bekker σωματος MSS

⁴ ἔση Dindorf γενοιο MSS

THE DREAM, OR LUCIAN'S CAREER

marble dust upon her, just as my uncle looked when he cut stone The other, however, was very fair of face, dignified in her appearance, and nice in her dress

At length they allowed me to decide which of them I wanted to be with The first to state her case was the hard favoured, masculine one

"Dear boy, I am the trade of Sculpture which you began to learn yesterday, of kin to you and related by descent, for your grandfather"—and she gave the name of my mother's father—"was a sculptor, and so are both your uncles, who are very famous through me If you are willing to keep clear of this woman's silly nonsense —with a gesture toward the other—"and to come and live with me, you will be generously kept and will have powerful shoulders, and you will be a stranger to jealousy of any sort, besides you will never go abroad, leaving your native country and your kinsfolk, and it will not be for mere words, either, that everyone will praise you

"Do not be disgusted at my humble figure and my soiled clothing, for this is the way in which Phidias began, who revealed Zeus, and Polycleitus, who made Hera, Myron, whom men praise, and Praxiteles, at whom they marvel Indeed, these men receive homage second only to the gods If you become one of them, will you not yourself be famous in the sight of all mankind, make your

THE WORKS OF LUCIAN

ἀποδείξεις, περίβλεπτον δὲ ἀποφανεῖς καὶ τὴν πατρίδα,”

Ταῦτα καὶ ἔτι τούτων πλείονα διαπταιόουσα καὶ βαρβαρίζουσα πάμπολλα εἶπεν ἡ Τέχνη, μάλα δὴ σπουδῆ συνείρουσα καὶ πείθειν με πειρωμένη ἀλλ’ οὐκέτι μέμνημαι τὰ πλεῖστα γὰρ ἥδη μου τὴν μνήμην διέφυγεν

‘Ἐπεὶ δ’ οὖν ἐπαύσατο, ἄρχεται ἡ ἑτέρα ὁδέ πως

- 9 “Ἐγὼ δέ, ὡς τέκνου, Παιδεία ειμὶ ἥδη συνήθης σοι καὶ γνωρίμη, εἰ καὶ μηδέπω εἰς τέλος μου πετείρασαι ἥλικα μὲν οὖν τὰ ἀγαθὰ ποριῆ λιθοῖς, γενομένος, αυτη προείρηκεν οὐδὲν γὰρ οὐτι μη ἐργάτης ἐση τῷ σωματι πονῶν κάν τούτω -νν απασαι ελπίδα τοῦ βιον τεθειμένος, ἀφανῆς μει αυτος ών, ὀλιγα καὶ ἀγεινῆ λαμβάνων, τατεινος, τὴν γνωμην, εὐτελῆς δὲ τὴν πρόοδον, οὐτε φίλοις επιδικασιμος οὔτε εχθροῖς φοβερὸς οὐτε τοῖς πολίταις ξηλωτός, ἀλλ’ αὐτὸ μόνον εργατης και τῶν ἐκ τοῦ πολλοῦ δήμου εἰς, ἀεὶ τον τρουχοντα υποτήσσων και τὸν λέγειν δυνάμενοι θεραπεύων, λαγὼ βιον ζῶν καὶ τοῦ κρείτ τονος ερμαιον ών εἰ δε και Φειδίας ἡ Πολύκλειτος γένοιο και πολλὰ θαυμαστὰ ἐξεργάσαιο τὴν μὲν τέχνην ἀπαντες ἐπαινέσονται, οὐκ ἔστι δὲ οστις τῶν ἴδοντων, εἰ νοῦν ἔχοι, εύξαιτ ἀν σοὶ ὁμοιος γενέσθαι οἷος γὰρ ἀν ἡς, βάναυσος καὶ χειρῶναξ και αποχειροβίωτος νομισθήσῃ
- 10 “Ἡν δ’ εμοὶ¹ πείθη, πρῶτον μεν σοι πολλὰ ἐπιδείξω παλαιῶν ἀνδρῶν ἕργα καὶ πράξεις θαυ-

¹ δ ἐμοὶ Lehmann δε μοι MSS

THE DREAM, OR LUCIAN'S CAREER

father envied, and cause your native land to be admired?

Sculpture said all this, and even more than this, with a great deal of stumbling and bad grammar, talking very hurriedly and trying to convince me I do not remember it all, however, for most of it has escaped my memory by this time.

When she stopped, the other began after this fashion:

"My child, I am Education, with whom you are already acquainted and familiar, even if you have not yet completed your experience of me. What it shall profit you to become a sculptor, this woman has told you, you will be nothing but a labourer, toiling with your body and putting in it your entire hope of a livelihood, personally inconspicuous, getting meagre and illiberal returns, humble witted, an insignificant figure in public, neither sought by your friends nor feared by your enemies nor envied by your fellow-citizens—nothing but just a labourer, one of the swarming rabble, ever cringing to the man above you and courting the man who can use his tongue, leading a hare's life, and counting as a godsend to anyone stronger. Even if you should become a Phidias or a Polycleitus and should create many marvellous works, everyone would praise your craftsmanship, to be sure, but none of those who saw you, if he were sensible, would pray to be like you, for no matter what you might be, you would be considered a mechanic, a man who has naught but his hands, a man who lives by his hands."

"If you follow my advice, first of all I shall show you many works of men of old, tell you their

THE WORKS OF LUCIAN

μαστὰς καὶ λόγους αὐτῶν ἀπαγγελῶ, καὶ πάντων
 ὡς εἰπεῖν ἔμπειρον ἀποφανῶ, καὶ τὴν ψυχήν,
 δπερ σοι κυριώτατόν ἐστι, κατακοσμήσω πολλοῖς
 καὶ ἀγαθοῖς κοσμήμασι—σωφροσύνη, δικαιοσύνη,
 εὐσεβείᾳ, πρᾳότητι, ἐπιεικείᾳ, συνέσει, καρτερίᾳ,
 τῷ τῶν καλῶν ἔρωτι, τῇ πρὸς τὰ σεμνότατα
 ὄρμῃ ταῦτα γάρ ἐστιν ὁ τῆς ψυχῆς ἀκήρατος
 ὡς ἀληθῶς κόσμος λήσει δέ σε οὔτε παλαιὸν
 οὐδὲν ούτε νῦν γενέσθαι δέον, ἀλλὰ καὶ τὰ μέλ-
 λοντα προόψει μετ' εμοῦ, καὶ ὅλως ἀπαντα ὅπόσα
 εστί, τα τε θεῖα τά τ' ἀνθρώπινα, οὐκ εἰς μακράν
 σε διδύξομαι

- 11 “Καὶ ὁ νῦν πένης ὁ τοῦ δεῖνος, ὁ βουλευσάμενός
 τι περὶ ἀγεννοῦς οὗτῳ τέχνης, μετ' ὀλίγον ἀπασι-
 ξηλωτὸς καὶ ἐπίφθονος ἔσῃ, τιμώμενος καὶ ἐπαι-
 νούμενος καὶ ἐπὶ τοῖς ἀρίστοις εὐδοκιμῶν καὶ ὑπὸ^{τῶν}
 γένει καὶ πλούτῳ προύχοντων ἀποβλεπό-
 μενος, ἐσθῆτα μεν τοιαύτην ἀμπεχόμενος, —
 δείξασα τὴν ἑαυτῆς πανν δε λαμπραν ἐφόρει—
 “ἀρχῆς δὲ καὶ προεδρίας ἀξιούμενος κάν που
 ἀτοδημῆς, οὐδ' ἐπὶ τῆς ἀλλοδαπῆς ἀγνῶς οὐδ'
 ἀφανῆς ἐσῃ τοιαῦτά σοι περιθήσω τὰ γνωρίσ-
 ματα ὥστε τῶν ορώντων ἔκαστος τὸν πλησίον
 κινήσας δείξει σε τῷ δακτύλῳ, ‘Οὗτος ἐκεῖνος’
- 12 λέγων ἀν δέ τι σπουδῆς ἀξιον ἢ τοὺς φίλους ἢ
 καὶ τὴν πόλιν ὅλην καταλαμβάνη, εἰς σὲ πάντες
 ἀποβλέψουται κάν πού τι λέγων τύχης, κεχη-
 νοτες οι πολλοὶ ἀκούσονται, θαυμάζοντες καὶ
 εὐδαιμονίζοντές σε τῆς δυνάμεως τῶν λόγων καὶ
 τὸν πατέρα τῆς εὐποτμίας¹ ὃ δὲ λέγουσιν, ὡς
 ἄρα καὶ ἀθάνατοι γίγνονται τινες ἐξ ἀνθρώπων,

¹ εὐπαιδίας Ψ' (conjectural) and Hemsterhuis

THE DREAM, OR LUCIAN'S CAREER

wondrous deeds and words, and make you conversant with almost all knowledge, and I shall ornament your soul, which concerns you most, with many noble adornments—temperance, justice, piety, kindness, reasonableness, understanding, steadfastness, love of all that is beautiful, ardour towards all that is sublime; for these are the truly flawless jewels of the soul. Nothing that came to pass of old will escape you and nothing that must now come to pass is; you will even foresee the future with me. In a word I shall speedily teach you everything that there is whether it pertains to the gods or to man.

" You who are now the beggared son of a nobody, who have entertained some thought of so illiberal a trade, will after a little inspire envy and jealousy in all men, for you will be honoured and lauded, you will be held in great esteem for the highest qualities and admired by men preeminent in lineage and in wealth, you will wear clothing such as this —she pointed to her own, and she was very splendidly dressed—"and will be deemed worthy of office and precedence. If ever you go abroad even on foreign soil you will not be unknown or inconspicuous, for I will attach to you such marks of identification that everyone who sees you will nudge his neighbour and point you out with his finger, saying, 'There he is!' If anything of grave import befalls your friends or even the entire city, all will turn their eyes upon you, and if at any time you chance to make a speech, the crowd will listen open-mouthed, marvelling and felicitating you upon your eloquence and your father upon his good fortune. They say that some men become immortal. I shall bring this to pass.

THE WORKS OF LUCIAN

τοῦτό σοι περιποιήσω καὶ γὰρ ἦν αὐτὸς εκ τοῦ βίου ἀπέλθης, ούποτε παύση συνῶν τοῖς πεπαιδευμένοις καὶ προσομιλῶν τοῖς ἀρίστοις ὁρᾶς τὸν Δημοσθένην ἐκεῖνον, τίνος νίὸν ὄντα ἐγὼ ἡλίκου ἐποίησα ὁρᾶς τὸν Αἰσχύνην, ως τυμπανιστρίας νίὸς ἦν, ἀλλ’ ὅμως¹ αὐτὸν δι’ ἐμε Φίλιππος ἔθεράπευεν ὁ δὲ Σωκράτης καὶ αὐτὸς ὑπὸ τῆς Ἐρμογλυφικῆς ταύτη τραφείς, ἐπειδὴ τάχιστα συνῆκεν τοῦ κρείττονος καὶ δραπετεύσας παρ’ αὐτῆς ηὐτομόλησεν ὡς ἐμέ, ἀκούεις ὡς παρὰ πάντων ἀδεται

- 13 “Αφείς δὲ αὖ τους τηλικούτους καὶ τοιούτους ἄνδρας καὶ πράξεις λαμπρὰς καὶ λόγους σεμνοὺς καὶ σχῆμα εὐπρεπὲς καὶ τιμὴν καὶ δόξαν καὶ ἔπαινον καὶ προεδρίας καὶ δύναμιν καὶ ἀρχὰς καὶ τὸ ἐπὶ λόγοις εὐδοκιμεῖν καὶ τὸ ἐπὶ συνέσει εὐδαιμονίζεσθαι, χιτώνιόν τι πιναρὸν ἐνδύση καὶ σχῆμα δουλοπρεπὲς ἀναλήψη καὶ μοχλία καὶ γλυφεῖα καὶ κοπέας καὶ κολαπτῆρας ἐν ταῖν χεροῖν ἔξεις κάτω νενευκὼς εἰς το ἔργον, χαμαίπετὴς καὶ χαμαίζηλος καὶ πάντα τρόπου ταπεινός, ἀνακύπτων δὲ οὐδέποτε οὐδε ἀνδρῶδες οὐδὲ ἐλεύθερον οὐδὲν ἐπινοῶν, ἀλλὰ τὰ μὲν ἔργα ὥπως εύρυθμα καὶ εὐσχῆμονα ἔσται σοι προνοῶν, ὥπως δὲ αὐτὸς εύρυθμός τε καὶ κόσμιος ἔση, ἥκιστα πεφροντικῶς, ἀλλ’ ἀτιμότερον ποιῶν σεαυτὸν λίθων”

- 14 Ταῦτα ἔτι λεγούσης αὐτῆς οὐ περιμείνας ἐγὼ τὸ τέλος τῶν λόγων ἀναστὰς ἀπεφηνάμην, καὶ τὴν ἄμορφον ἐκείνην καὶ ἔργατικὴν ἀπολιπὼν

¹ ὅμως N maig., 5, vulg. ὅπως MSS

THE DREAM, OR LUCIAN'S CAREER

with you, for though you yourself depart from life, you will never cease associating with men of education and conversing with men of eminence. You know whose son Demosthenes was, and how great I made him. You know that Aeschines was the son of a tambourine girl, but for all that, Philip paid court to him for my sake. And Sociates himself was brought up under the tutelage of our friend Sculpture, but as soon as he understood what was better he ran away from her and joined my colours, and you have heard how his praises are sung by everyone.

"On the other hand, if you turn your back upon these men so great and noble, upon glorious deeds and sublime words, upon a dignified appearance upon honour, esteem, praise, precedence, power and offices, upon fame for eloquence and felicitations for wit, then you will put on a filthy tunic, assume a servile appearance, and hold bars and gravers and sledges and chisels in your hands, with your back bent over your work, you will be a groundling, with groundling ambitions, altogether humble, you will never lift your head, or conceive a single manly or liberal thought, and although you will plan to make your works well-balanced and well-shapen, you will not show any concern to make yourself well-balanced and sightly, on the contrary, you will make yourself a thing of less value than a block of stone.

While these words were still on her lips, without waiting for her to finish what she was saying, I stood up and declared myself. Abandoning the ugly

THE WORKS OF LUCIAN

μετεβαινον προς τὴν Παιδειαν μαλα γεγηθωσ, και
μάλιστα ἐπεί μοι και εἰς νοῦν ἥλθεν ἡ σκυτάλη
και ὅτι πληγὰς εὐθὺς¹ οὐκ ὀλίγας ἀρχομένω μοι
χθες ἐνετρίψατο ἡ δὲ ἀπολειφθεῖσα τὸ μὲν
πρῶτον ἥγανάκτει και τὸ χεῖρε συνεκρότει και
τοὺς ὁδόντας συνέπριε τέλος δέ, ὥσπερ τὴν
Νιόβην ἀκούομεν, ἐπεπήγει και εἰς λίθον μετε-
βέβλητο εὶ δὲ παράδοξα ἐπαθε, μὴ ἀπιστή-
σητε θαυματοποιοὶ γὰρ οἱ ὄνειροι

15. Ἡ ἑτέρα δὲ προς με ἀπιδοῦσα, “Τοιγαροῦν
αμείψομαι σε,” ἔφη, “τῆσδε τῆς δικαιοσύνης, ὅτι
καλῶς τὴν δίκην ἔδικασας, και ἐλθὲ ἥδη, ἐπίβηθι
τούτου τοῦ ὀχήματος,”— δειξασά τι ὅχημα ὑπὸ²
ττέρων ἵππων τινῶν τῷ Πηγάσῳ ἔοικότων—
“ὅπως εἰδῆς οἴλα και ιλίκα μὴ ἀκολουθήσας ἐμοὶ³
αγνοήσειν ἐμελλεις” ἐπεὶ δὲ ἀνῆλθον, ἡ μεν
ἴλαιυνε και ὑφηνιόχει, ἀρθεὶς δὲ εἰς ὑψος εγὼ
ἐπεσκόπουν ἀπὸ τῆς ἕω ἀρξάμενος ἀχρι προς τὰ
ἔσπερια πόλεις και ἐθιη και δίμους, καθαπέρ ο
Γριπτολεμος ἀποσπείρων τι εις τὴν γῆν οὐκέτι
μέτι τοι μέμνημαι ὁ τι το σπειρόμενον ἐκεῦνο ἦν,
—λὴν τοῦτο μόνον οτι κάωθεν ἀφορῶντες ἄνθρω-
τοι ἐπηγοιν και μετ' εὐφημίας καθ' οὓς γενοίμην
τῇ πτήσει παρέπεμπον

16. Δειξασα δέ μοι τὰ τοσαῦτα κάμε τοῖς ἐπαινοῦ-
σιν ἵκείνοις ἐπανήγαγεν αδθις, οὐκέτι τὴν αὐτὴν
ἐσθῆτα ἐκεινην ἐνδεδυκότα ἡν εἶχον ἀφιπτάμενος,
ἄλλα μοι ἐδόκουν εὐπαρυφός, τις ἐπανήκειν
καταλαβοῦσα οὖν και τον πατέρα εστῶτα και

¹ ο θειος Ημητειλιαγ
τα ἔσπερια Gronovius τας ἔσπειρας MSS

THE DREAM, OR LUCIAN'S CAREER

working-woman, I went over to Education with a right good will, especially when the stick entered my mind and the fact that it had laid many a blow upon me at the very outset the day before. When I abandoned Sculpture, at first she was indignant and struck her hands together and ground her teeth, but at length, like Niobe in the story, she grew rigid and turned to stone. Her fate was strange, but do not be incredulous, for dreams work miracles.

The other fixed her eyes upon me and said "I will therefore repay you for the justice that you have done in judging this issue rightly. Come at once and mount this car"—pointing to a car with winged horses resembling Pegasus—"in order that you may know what you would have missed if you had not come with me." When I had mounted she plied whip and reins, and I was carried up into the heights and went from the East to the very West, surveying cities and nations and peoples, sowing something broadcast over the earth like Triptolemus. I do not now remember what it was that I sowed, only that men, looking up from below, applauded, and all those above whom I passed in my flight sped me on my way with words of praise.

After all this had been shown to me and I to the men who applauded, she brought me back again, no longer dressed in the same clothing that I wore when I began the flight, I dreamed that I came back in princely purple. Finding my father standing and waiting, she pointed him out my clothing and the

THE WORKS OF LUCIAN

περιμενοντα ἐδείκνυεν αὐτῷ ἐκείνη¹ τὴν ἐσθῆτα
κάμε, οἷος ἥκοιμι, καὶ τι καὶ ὑπέμνησεν οἴα
μικροῦ δεῖν περὶ ἐμοῦ ἐβουλεύσαντο

Ταῦτα μέμνημαι ἵδων ἀντίπαις ἔτι ὡν, ἐμοὶ
δοκεῖν ἐκταραχθεὶς πρὸς τὸν τῶν πληγῶν φόβον

17 Μεταξὺ δὲ λέγοντος, “Ἡράκλεις,” ἔφη τις,
‘ως μακρὸν το ἐνύπνιον καὶ δικανικόν’ εἰτ’
ἄλλος ὑπέκρουσε, “Χειμερινὸς ὄνειρος, ὅτε² μή
κισται εἰσιν αἱ νύκτες, ἢ τάχα που τριέσπερος,
ώσπερ ὁ Ἡρακλῆς, καὶ αὐτός ἐστι τί δ’ οὖν
ἐπῆλθεν αὐτῷ ληρῆσαι ταῦτα πρὸς ἡμᾶς καὶ
μνησθῆναι παιδικῆς νυκτὸς καὶ ὀνείρων παλαιῶν
καὶ γεγηρακότων, ἔωλος γὰρ η ψυχρολογία μὴ
ὸνείρων τινὰς υποκριτὰς ἡμᾶς ὑπείληφεν,’ οὐκ,
ῶγαθέ οὐδὲ γὰρ ὁ Ξενοφῶν ποτε διηγούμενος τὸ
ἐνύπνιον, ως ἐδόκει αὐτῷ κεραυνὸς ἐμπεσὼν καίειν
τὴν πατρόν οἰκίαν³ καὶ τὰ ἄλλα,—ίστε γάρ—
οὐχ υπόκρισιν τὴν ὅψιν οὐδ’ ως φλυαρεῦν ἐγνω-
κως αὐτὰ διεξηει, καὶ ταῦτα ἐν πολέμῳ καὶ
ἀποριώσει τραγματων, περιεστώτων πολεμιων,
ἄλλα τι καὶ χρήσιμον εἶχεν ἡ διήγησις

18 Καὶ τοίνυν κάγὼ τοῦτον τὸν ὄνειρον ὑμῖν
διηγησάμην ἐκείνου ἐνεκα, ὅπως οἱ νέοι πρὸς τὰ
βελτίω τρέπωνται καὶ παιδείας ἔχωνται, καὶ

¹ ἐκεινης, Allinson εκεινη MSS

² ὅτε ιγραινιας (Ζ¹) οτι MSS

³ <κεραυνὸς εμπεσων> καίειν τὴν πατρόν οἰκίαν Α Μ Η καὶ
εν τῇ πατρωα οικια MSS

THE DREAM, OR LUCIAN'S CAREER

guise in which I had returned, and even reminded him gently of the plans that they had narrowly escaped making for me

That is the dream which I remember having had when I was a slip of a lad, it was due, I suppose, to my agitation on account of the fear inspired by the thrashing

Even as I was speaking, "Heracles!" someone said, "what a long and tiresome dream!" Then someone else broke in "A winter dream, when the nights are longest, or perhaps it is itself a product of three nights, like Heracles"¹ What got into him to tell us this idle tale and to speak of a night of his childhood and dreams that are ancient and superannuated? It is flat to spin pointless yarns Surely he doesn't take us for interpreters of dreams? No, my friend, and Xenophon, too, when he told one time how he dreamed that a bolt of lightning, striking his father's house, set it afire, and all the rest of it—you know it—did not do so because he wanted the dream interpreted, nor yet because he had made up his mind to talk nonsense, particularly in time of war and in a desperate state of affairs, with the enemy on every side, no, the story had a certain usefulness²

So it was with me, and I told you this dream in order that those who are young may take the better direction and cleave to education, above all if poverty

¹ The Alexandrians called Heracles "him of the three nights," because Zeus tripled the length of the night which he spent with Alcmene. *Illiad of the Gods* 14 (vulg. 10)

² *Anabasis* 3, 1, 11 Lucian, perhaps confusing this with a later dream (4, 3, 7), evidently thinks that it was told to the soldiers to hearten them but this is not the case Xenophon was unable to interpret it until after the event and did not tell it to anyone until he put it into his book

THE WORKS OF LUCIAN

μαλιστα ει τις αυτῶν ὑπο πενίας ἐθελοκακεῖ και
πρὸς την ἡττω αποκλιεῖ, φυσιν οὐκ αγευνή
διαφθείρων ἐπιρρωσθήσεται εῦ οὖδ' ὅτι κάκεῦνος
ακουσας τοῦ μύθου, ικανὸν ἔαυτῷ παράδειγμα
εμε προστησαμενος, ἐννοῶν οἶος μὲν ὧν πρὸς τὰ
κάλλιστα ώρμησα καὶ παιδείας ἐπεθύμησα, μηδὲν
αποδειλιάσας προς τὴν πενίαν τὴν τοτε, οἶος δε
προς ἴμᾶς ἐπανελῆλυθα, εἰ καὶ μηδεν ἄλλο,
οἰδενὸς γοῦν τῶν λιθογλύφων αδοξότερος

THE DREAM, OR LUCIAN'S CAREER

is making any one of them faint hearted and inclining him toward the worse, to the detriment of a noble nature. He will be strengthened, I am very sure, by hearing the tale, if he takes me as an adequate example, reflecting what I was when I aspired to all that is finest and set my heart on education, showing no weakness in the face of my poverty at that time, and what I am now, on my return to you—if nothing more, at least quite as highly thought of as any sculptor.

THE PARASITE PARASITIC AN ART

Ludwig Radermacher has shown that *The Parasite* owes its being to the age long war of words between philosophy and rhetoric, and should be read in the light of controversial tracts such as the Rhetoric of Philodemus. Ever since the time of Plato and Isocrates, the two systems of education had been fighting for pupils, and philosophy had found it well worth her while to test the pretensions of her rival by investigating the nature and value of rhetoric. As usual, her schools did not agree in their results. The Stoics found rhetoric fruitful in her promise if cultivated under proper management, but most of the other schools would have naught of her. The leading voice of the opposition was that of Critoaus, the Peripatetic, who, debating against Diogenes the Stoic, tested rhetoric by the Stoic definition of an "art," and demonstrated to his own satisfaction that it was none.

The author of *The Parasite* makes fun of the question, still very much alive in his time, and of both parties to it by arguing that Parasitic is an art by the terms of the Stoic definition, and a better one than either rhetoric or philosophy. No other pursuit could have served his turn better than that of the parasite, who made a business of sponging, who, along with the cook, had been a standing butt of the New Comedy, and now had become the rival of the philosopher and the rhetorician for the favour of rich patrons.

The author of this clever comparison had the same standpoint as Lucian with reference to philosophy and rhetoric. He knows Lucian's writings, and the name of Tychiades is one of Lucian's masks. He is either Lucian himself or a conscious imitator. But the vocabulary, syntax, and style are so dissimilar as to seem another's, and even the humour has a different quality, for instance, "Aristotle only made a beginning in Parasitic, as in every other art." Possibly Lucian wrote the piece in his extreme old age, but to my mind it is more likely to be the work of someone else. It is certainly prior to the *Ungrammatical Man*, which satirizes many words and expressions that occur in it. The text has come down to us through a single channel, and is exceptionally corrupt.

ΠΕΡΙ ΠΑΡΑΣΙΤΟΥ
ΟΤΙ ΤΕΛΗ Η ΠΑΡΑΣΙΤΙΚΗ

ΤΤΧΙΑΔΗΣ

Γι ποτε ἄρα, ὁ Σίμων, οἱ μὲν ἄλλοι ἀνθρωποι
καὶ ἐλευθεροὶ καὶ δοῦλοι τέχνην ἔκαστος τινα
ἐπίσταιται δι' ἣς αὐτοῖς τέ εἰσιν καὶ ἄλλω χρή-
σιμοι, συ δέ, ως εοικεν, ἔργον οὐδὲν ἔχεις δι' οὐ
αν τι ἡ αὐτος ἀποναιο ἢ ἄλλω μεταδοιης,

ΣΙΜΩΝ

Πῶς τοῦτο ἔρωτᾶς, ὁ Τυχιαδη, οὐδέπω οἶδα
πειρῶ δὴ σαφεστερον ἔρωτᾶν

ΤΙΧΙΑΔΗΣ

"Ἐστιν ἥντινα τυγχανεις επισταμενος τεχνην
οίον μουσικην

ΣΙΜΩΝ

Μα Δια

ΤΙΧΙΑΔΗΣ

Ιι δε, ειτρικήν

ΣΙΜΩΝ

Ουδε ταιτηρ

ΤΙΧΙΑΔΗΣ

Ἀλλὰ γεωμετρίαι,

ΣΙΜΩΝ

Ουδαμῶς

Available in photographs ΓΡΝΖ

THE PARASITE PARASITIC AN ART

TYCHIADES

Why in the world is it, Simon, that while other men, both slave and free, each know some art by which they are of use to themselves and to someone else, you apparently have no work which would enable you to make any profit yourself or give away anything to anybody else?

SIMON

What do you mean by that question, Tychiades? I do not understand Try to put it more clearly

TYCHIADES

Is there any art that you happen to know? Music, for instance?

SIMON

No, indeed

TYCHIADES

Well, medicine?

SIMON

Not that, either

TYCHIADES

Geometry, then?

SIMON

Not by any means

THE WORKS OF LUCIAN

ΤΥΧΙΑΔΗΣ

Τί δέ, ρήτορικήν, φιλοσοφίας μὲν γὰρ τοσοῦτον
ἀπέχεις ὄσον καὶ ἡ κακία

ΣΙΜΩΝ

Ἐγὼ μέν, εἰ οἶόν τε εἶναι, καὶ πλεῖον ὡστε
μὴ δόκει¹ τοῦτο καθάπερ αγνοοῦντι ὀνειδίσαι
φημὶ γὰρ κακὸς εἶναι καὶ χείρων ἡ σὺ δοκεῖς

ΤΥΧΙΑΔΗΣ

Ναί ἀλλὰ ταύτας μὲν ισως τὰς τέχνας οὐκ
εξεμαθεῖς διὰ μέγεθος αὐτῶν καὶ δυσκολίαν, τῶν
δε δημοτικῶν τινα, τεκτονικὴν ἢ σκυτοτομικὴν,
καὶ γὰρ οὐδε τάλλα ούτως ἔχει σοι, ως μὴ καὶ
τοιαύτης ἀν δεηθῆναι τέχνης

ΣΙΜΩΝ

Ορθῶς λέγεις, ὦ Τυχιάδη ἀλλ' οὐδὲ γὰρ²
τούτων οὐδεμιᾶς ἐπιστήμων εἰμί

ΤΥΧΙΑΔΗΣ

Τίνος οὖν ἑτέρας,

ΣΙΜΩΝ

Τίνος, ως ἐγὼ οἴμαι, γενναίας ἦν εἰ μάθοις,
καὶ σὲ ἐπαινέσειν οἴμαι ἔργω μὲν οὖν κατορ-
θοῦν φημι ἥδη, εἰ δέ σοι καὶ λόγω, οὐκ ἔχω
εἰπεῖν

ΤΥΧΙΑΔΗΣ

Τίνα ταυτηὶ,

ΣΙΜΩΝ

Οὕπω μοι ἵοκῶ τοὺς περὶ ταύτην ἐκμεμελετη-
κέναι λόγους ὡστε ὅτι τέχνην μέν τινα ἐπί-

¹ δόκει νυν δοκεῖν MSS

² αλλ οὐδε γὰρ Α Μ Η αλλ οὐδε Ν, οὐδε γαρ other MSS

³ ει δε σοι καὶ λογῳ Α Μ Η ει δε καὶ σοι (σὺ, συν) λόγῳ
MSS Editor ειλερπτ Jacobitz, omit σοι

THE PARASITE

TYCHIADES

Well, rhetoric? For as to philosophy, you are as remote from that as vice itself is!

SIMON

Indeed, even more so, if possible. So don't suppose you have touched me with that taunt, as if I did not know it. I admit that I am vicious, and worse than you think!

TYCHIADES

Quite so. Well, it may be that although you have not learned those arts because of their magnitude and difficulty, you have learned one of the vulgar arts like carpentry or shoemaking, you are not so well off in every way as not to need even such an art.

SIMON

You are right, Tychiades, but I am not acquainted with any of these either.

TYCHIADES

What other art, then?

SIMON

What other? A fine one, I think. If you knew about it, I believe you would speak highly of it too. In practice, I claim to be successful at it already, but whether you will find me so in theory also I can't say.

TYCHIADES

What is it?

SIMON

I do not feel that I have yet thoroughly mastered the literature on that subject. So for the present

THE WORKS OF LUCIAN

σταμαι, υπάρχει ήδη σοι γιγνώσκειν καὶ μὴ διὰ
τοῦτο χαλεπῶς μοι ἔχειν ἥντινα δέ, αὐθις ἀκούση

ΤΤΥΧΙΑΔΗΣ

Ἄλλ' οὐκ ἀνέξομαι

ΣΙΜΩΝ

Τό γε τῆς τέχνης παράδοξον ἵσως φανεῖται σοι
ἀκούσαντι

ΤΤΥΧΙΑΔΗΣ

Καὶ μὴν διὰ τοῦτο σπουδάζω μαθεῖν

ΣΙΜΩΝ

Εἰσαῦθις, ὡ Τυχιάδη

ΤΤΥΧΙΑΔΗΣ

Μηδαμῶς, ἀλλ' ἥδη λέγε, εἰ μή περ ἄρα αἰσ-
χύνη

ΣΙΜΩΝ

Ἡ παρασιτική

ΤΤΥΧΙΑΔΗΣ

2 Κᾶτα εἰ μὴ μαίνοιτό τις, ὡ Σίμων, τέχνην
ταυτην φαιη ἄν,

ΣΙΜΩΝ

"Ἐγωγε εἰ δέ σοι μαίνεσθαι δοκῶ, τοῦ μηδεμίαν
ἄλλην ἐπίστασθαι τέχνην αἰτίαν εἶναι μοι την
μανίαν δοκει καὶ με τῶν εγκλημάτων ηδη ἀφίει
φασι γὰρ τὴν δαίμονα ταύτην τὰ μὲν ἄλλα
χαλεπην εἴται τοῖς ἔχουσι, παραιτεῖσθαι δὲ τῶν
ἀμαρτημάτων αὐτοις ὡσπερ διδασκαλον ἡ παιδα-
γωγον¹ τούτων ἀναδεχομένην εἰς αὐτὴν τὰς αἰτίας

ΤΤΥΧΙΑΔΗΣ

Οὐκοῦν, ὡ Σίμων, ἡ παρασιτικὴ τέχνη ἐστί,

¹ παιδαγωγὸν Ψ ('), vulg παιδα MSS (πατερα N)

THE PARASITF

you may know that I possess an art and need not be dissatisfied with me on that score, some other day you shall hear what art it is

TYCHIADES

But I can't wait

SIMON

The nature of the art will perhaps seem extraordinary when you hear it

TYCHIADES

Truly, that is just why I am keen to know about it

SIMON

Some other day, Tychiades

TYCHIADES

Oh no! Tell me now—unless you are ashamed!

SIMON

Parasitic

TYCHIADES

Really, would anyone who was not insane call that an art, Simon?

SIMON

I do, and if you think I am insane, think also that my insanity is the reason for my not knowing any other art and acquit me of your charges at once. They say, you know, that this malign spirit, cruel in all else to those whom she inhabits, at least secures them remission of their sins, like a school master or a tutor, by taking the blame for them upon herself.

TYCHIADES

Well then, Simon, Parasitic is an art

THE WORKS OF LUCIAN

ΣΙΜΩΝ

Τέχνη γάρ, κάγω ταύτης δημιουργός

ΤΤΧΙΑΔΗΣ

Καὶ σὺ ἄρα παράσιτος,

ΣΙΜΩΝ

Πανν ὡνείδισας, ὦ Τυχιάδη

ΤΙΧΙΑΔΗΣ

Ἄλλ' οὐκ ἐρυθριᾶς παρύσιτον σαυτὸν καλῶν,

ΣΙΜΩΝ

Οὐδαμῶς αἰσχυνοίμην γὰρ ἀν, εἰ μὴ λέγοιμι

ΓΙΧΙΑΔΗΣ

Καὶ νὴ Δια οποταν σε βουλωμεθα γνωρίζειν
τῶν οὐκ ἐπισταμένων τω, ότε χρήζοι μαθεῖν, ο
παρύσιτος δῆλον ότι φήσομεν εὖ λέγοντες,¹

ΣΙΜΩΝ

Πολὺ μᾶλλον τοῦτο λέγοντες, ἐμεὶς ή Φειδιαν
ἀγαλματοποιόν χαίρω γὰρ τῇ τέχνῃ οὐδέν τι
ἥττον ή Φειδιας εχαΐμε τῷ Δι

ΙΓΧΙΑΔΗΣ

Και μην εκείνο μοι σκοποῦντι προοιστατι γέλως
παμπολις

ΣΙΜΩΝ

Το ποῖον,

ΙΤΧΙΑΔΗΣ

Εἴ γε καὶ² ταῖς ἐπιστολαῖς ἄνωθεν ὁσπερ ἔθος
ἐπιγράφοιμεν, Σίμωνι παρασίτω

¹ εὖ λέγοντες A M H not in MSS Dindorf supplies
ευφραγέτε after ἐμε, below
εἴ γε καὶ Hirschig ει ξέσαι MSS

THE PARASITE

SIMON

Indeed it is, and I am a craftsman in it¹

TYCHIADES

Then you are a parasite

SIMON

That was a cruel thrust, Tychiades!

TYCHIADES

But do not you blush to call yourself a parasite

SIMON

Not at all. I should be ashamed not to speak it out

TYCHIADES

Then, by Zeus, when we wish to tell about you to someone who does not know you when he wants to find out about you of course we shall be correct in referring to you as "the parasite."

SIMON

Far more correct in referring to me so than in referring to Phidias as a sculptor, for I take quite as much joy in my art as Phidias did in his Zeus

TYCHIADES

I say, here is a point as I think of it, a gale of laughter has come over me!

SIMON

What is it?

TYCHIADES

What if we should address you in due form at the top of our letters as "Simon the Parasite!"

¹ In the word δημιουργός there is an allusion to the definition of Rhetoric as Πειθοῦς δημιουργός

IHF WORKS OF LUCIAN

ΣΙΜΩΝ

Καὶ μὴν ἀν ἐμοὶ μᾶλλον χαρίζοι η Δίωνι
ἐπιγράφων φιλοσόφῳ

ΤΗ ΧΙΑΔΗΣ

, Άλλα σὺ μὲν ὄπως χαίρεις καλούμενος, οὐδὲν
ἡ μικρόν μοι μέλει σκοπεῖν δε δεῖ καὶ τὴν ἄλλην
ἰτοπίαι

ΣΙΜΩΝ

Τίνα μήν,

ΤΗ ΧΙΑΔΗΣ

Εἰ καὶ ταύτην τὰς ἄλλαις τέχναις ἐγκαταλέ-
ξομεν, ώστε ἐπειδὰν πυνθάνηται τις, οποία τις
αὕτη τέχνη ἔστι, λέγειν, οἷον γραμματικὴ ἢ¹
ἰατρική, παρασιτικη

ΣΙΜΩΝ

Ἐγὼ μέν, ὁ Τυχιάδη, πολὺ μᾶλλον ταύτην η
τινα ετέραν τέχνην φαίην ἀν ει δε σοι φίλον
ἀκούειν, καὶ δπως οἵομαι λέγοιμι ἀν, καίπερ οὐ
παντάπασιν ὅν, ώς εφθην εἰπων, ἐπὶ τοῦτο παρε-
σκενασμένος

ΤΤΗ ΧΙΑΔΗΣ

Οὐθεν εἰ καὶ σμικρα λέγοις,² ἀληθῆ δέ, διοίσει

ΣΙΜΩΝ

"Ιθι δη πρῶτον, εί σοι δοκεῖ, περὶ τῆς τέχνης,
ἥτις ποτε οὖσα τυγχανει τῷ γένει, σκοπῶμεν
οὐτωσὶ γὰρ ἐπακολουθήσαιμεν ἀν καὶ τὰς κατ'
εἶδος τέχναις, εἴπερ ἄρα ὁρθῶς μετέχοιεν³ αὐτῆς

¹ η Flittiche not in MSS

² λέγοις Ιακώβοις δὲ τοῖς (δε τοι, δεοι) MSS

³ μετέχοιεν (εις) μετέχοιμεν MSS

THE PARASITE

SIMON

Why, you would do me greater pleasure than you would Dion by addressing him as 'the Philosopher'¹

TYCHIADES

Well, how it pleases you to be styled matters little or nothing to me, but you must consider the general absurdity of it

SIMON

What absurdity I should like to know

TYCHIADES

If we are to list this among the other arts, so that when anybody enquires what art it is, we shall say "Parasitic, to correspond with Music and Rhetoric"

SIMON

For my part, Tychiades, I should call this an art far more than any other. If you care to listen, I think I can tell you why, although, as I just said, I am not entirely prepared for it

TYCHIADES

It will make no difference at all if you say little, as long as that little is true

SIMON

Come now, first of all, if it please you, let us consider what an art is in general, for in that way we can go on to the individual arts and see if they truly come under that head

¹ Dion of Syracuse, the friend of Plato

² The examples in the Greek are "Grammar and Medicine," but it was necessary to choose English examples which retained the Greek ending

THE WORKS OF LUCIAN

ΤΓΧΙΑΔΗΣ

Τι ποτ' οὖν ἔστιν ἡ τέχνη, πάντως¹ ἐπίστασαι

ΣΙΜΩΝ

Πάνυ μὲν οὖν

ΤΤΧΙΑΔΗΣ

Μὴ τοίνυν ὄκνει λέγειν αὐτήν, εἴπερ οἰσθα

ΣΙΜΩΝ

‡ Τεχνη ἔστιν, ως ἐγὼ διαμνημονεύω σοφοῦ τινος
ἀκούσας, σύστημα ἐκ καταλήψεων συγγεγυμνα-
σμένων πρός τι τέλος εὑχρηστον τῷ βίῳ

ΤΓΧΙΑΔΗΣ

Ορθῶς ἐκεῖνός γε εἰπὼν σύ τε ἀπομνημο-
νευσας²

ΣΙΜΩΝ

Εἰ δὲ μετέχοι τούτων ἀπαντων η παρασιτική,
τί ἀν ἄλλο ἡ καὶ αὐτὴ τέχνη εἴη

ΤΓΧΙΑΔΗΣ

Τέχνη γαρ εἴπερ οὐτως ἔχοι

ΣΙΜΩΝ

Φερε δὴ καθ' εκαστον τοῖς τῆς τεχνης εἶδεσιν
εφαρμόζοντες τὴν παρασιτικην, εἰ συνάδει σκοπῶ-
μεν ἡ³ ο περὶ αὐτῆς λόγος, καθάπερ αἱ πονηραὶ
χύτραι διακρουόμεναι, σαθρὸν ἀποφθέγγεται⁴ δεῖ
τοίνυν πᾶσαν τέχνην συστημα ἐκ καταλήψεων

¹ πάντως Seilei πανν as MSS

² συ τε απομνημονευσας Α Μ Η οὗτος απομνημονευενσας Γ¹,
οὐτως ἀπεμνημόνευσας Γ², other MSS Cf ορθῶς συ γε λεγων 7

³ η Fritzsche καὶ MSS

⁴ σαθρὸν (Seager) αποφθεγγεται Fritzsche μὴ σαπρὸν
ἀποφθεγγωται (αποφθεγγηται) MSS

⁵ MSS (except ΓΩ) insert εἶναι καὶ ταυτην φσπερ καὶ

LHF PARASITIE

TYCHIADES

What on earth is an art, then Surely you know

SIMON

To be sure

TYCHIADES

Then do not hesitate to tell, if you do know

SIMON

An art, I remember to have heard a learned man say,¹ is a complex of knowledges exercised in combination to some end useful to the world

TYCHIADES

He was quite right in what he said, and you in your recollection of it

SIMON

If Parasitic satisfies this definition completely, what other conclusion could there be than that it is an art

TYCHIADES

It would be an art, of course, if it should really be like that

SIMON

Now then, let us apply to Parasitic the individual characteristics of an art and see whether it is in harmony with them or whether its theory, like a good-for-nothing pot when you try its ring, sounds cracked.² Every art, then, must be a complex of

¹ The particular learned man who said it first is not known to us. It is the orthodox Stoic definition, quoted repeatedly by Sextus Empiricus. Cf. Quint 2.17.41. *ille ab omnibus fere probatus finis artem constat ex perceptionibus consentientibus et coexecutis ad finem ut lumen vitae*

² Just so Critolaus had tested rhetoric and found it wanting; see Philodemus, *Rhetoric* 2; Sextus, *Against the Rhetoricians*, and Quintilian 2, 17.

THE WORKS OF LUCIAN

πρῶτον¹ μὲν τὸ δοκιμάζειν καὶ διακρίνειν οστις, ἀν ἐπιτήδειος γένοιτο τρέφειν αὐτόν, καὶ ὅτῳ παρασιτεῖν ἀρξαμένος οὐκ ἀν μεταγνοίη ἡ -ὸν μεν ἀργυρογυάμονα τέχνην τινὰ φήσομεν ἔχειν, εἰπερ ἐπίσταται διαγνωσκειν τά τε κιβδῆλα τῶν νομισμάτων καὶ τὰ μη, τοῦτον δε ἀνευ τεχνης διακρίνειν τούς τε κιβδήλους τῶν αὐθρωπῶν καὶ τοὺς ἀγαθούς, καὶ ταῦτα οὐχ ὥσπερ τῶν νομισμάτων καὶ τῶν ἀρθρωπῶν φανερῶν εὐθὺς ὄντων αὐτὰ μέντοι ταῦτα· καὶ ο σοφὸς Εὑριπίδης καταμεμφεται λέγων

ανδρῶν δ' ὄτω χρὴ τον κακον διειδέναι,
οὐδεὶς χαρακτὴρ εμπέφυκε σώματι

ῳ δὴ καὶ μείζων² ἡ τοῦ παρασίτου τέχνη, ἡ γε και τὰ ούτως ἀδηλα καὶ ἀφανῆ μᾶλλον τῆς μαντικῆς γνωρίζει τε καὶ οἴδεν

Τὸ δε γε ἐπίστασθαι λόγους, λέγειν ἐπιτηδείους καὶ πραγματα πραττειν δι' ὃν οικειωσεται και εινούστατον εαυτον τῷ τρέφοι τι αποδειξει ἀρ' ου συγέστερος καὶ καταληψεως ερρωμενης εἶναι σοι σοκεῖ,

I ΙΧΙΑΔΗΣ

Και μαλα

ΣΙΜΩΝ

Ιο δε γε ἐι ταις εστιάσεσιν αὐταις ὄπως παντος ἀπελθοι πλέον εχων καὶ παρευδοκιμῶν τοὺς μὴ την αἰτην αὐτῷ κεκτημενους τεχνην, ἀνευ τινος λογου καὶ σοφιας πραττεσθαι 'οιει,

Ιαι una Irizische supply ειναι αν τῷ παρασίτῳ Α Μ Η
οὐχ vulg not in MSS³ ταυτα vulg αιτα MSS
¹ ειςai vulg μείζον MSS
πραττεσθαι vulg πλάττεσθαι MSS

THE PARASITE

knowledges, and of these, in the case of the parasite first of all there is testing and deciding who would be suitable to support him, and whom he could begin to cultivate without being sorry for it later. Or do we care to maintain that assayers possess an art because they know how to distinguish between coins that are counterfeit and those that are not but parasites discriminate without art between men that are counterfeit and those that are good, even though men are not distinguishable at once like coins. Wise Euripides criticizes this very point when he says

'In men, no mark whereby to tell the knave
Did ever yet upon his body grow '¹

This makes the parasites not even greater, since it is better than divination at distinguishing and recognizing things so obscure and hidden.

As for knowing how to talk appropriately and to act in such a way as to become intimate and show himself extremely devoted to his patron do not you think that this shows intelligence and highly-developed knowledge ?

TYCHIADES

Yes, indeed

SIMON

And at banquets, to go away with more than anybody else, enjoying greater favour than those who do not possess the same art—do you think that can be managed without some degreee of theory and wisdom ?

¹ Euripides, *Medea* 518

THE WORKS OF LUCIAN

ΤΤΥΧΙΑΔΗΣ

Ούδαμῶς

ΣΙΜΩΝ

Τί δέ, τὸ ἐπίστασθαι τὰς ἀρετὰς καὶ κακιὰς τῶν σιτίων καὶ τῶν ὄψιων πολυπραγμοσύνην ἀτέχνου τινὸς εἶναι σοι δοκεῖ, καὶ ταῦτα τοῦ γενναιοτάτου Πλάτωνος οὐτωσὶ λέγοντος, “Τοῦ μέλλοντος ἔστιάσεσθαι μὴ μαγειρικοῦ ὄντος, σκευαζομένης θοίνης ἀκυροτέρα ἢ κρίσις”,

6) Ὁτι γε μὴν οὐκ ἐκ καταλήψεως μόνον, ἀλλὰ συγγεγυμνασμένης ἔστιν ἡ παρασιτική, μάθοις ἀν εινθένδε ρᾳδίως αἱ μὲν γὰρ τῶν ἄλλων τεχνῶν καταλήψεις καὶ ἡμέρας καὶ νύκτας καὶ μῆνας καὶ ἐνιαυτοὺς πολλάκις ἀσυγγύμναστοι μένουσιν, καὶ ὅμως οὐκ ἀπόλλυνται παρὰ τοῖς κεκτημένοις αἱ τέχναι, ἡ δὲ τοῦ παρασίτου κατάληψις¹ εἰ μὴ καθ' ἡμέραν εἴη ἐν γυμνασίᾳ, ἀπόλλυσιν οὐ μόνον, οἵμαι, τὴν τέχνην, ἀλλὰ καὶ αὐτὸν τὸν τεχνιτην

7) Το γε μὴν “πρός τι τέλος εὔχρηστον τῷ βίῳ μὴ καὶ μανίας ἡ² ζητεῖν ἐγω γὰρ τοῦ φαγεῖν καὶ τοῦ πιεῖν οὐδεὶν εὐχρηστοτεροι ευρίσκω ἐν τῷ βίῳ ὃν³ οὐδὲ ζην γε αἰεν ἔστιν

ΤΤΥΧΙΑΔΗΣ

Παιν μει οὖν

ΣΙΜΩΝ

8) Καὶ μὴν οὐδὲ τοιοῦτόν τι ἔστιν η παρασιτικὴ οποῖον τὸ κάλλος καὶ ἡ ἴσχύς, ὥστε τέχνην μὲν μὴ δοκεῖν αὐτήν, δύναμιν δέ τινα τοιαύτην

¹ Text Fützsche αἱ δε τοῦ παρασίτου καταληψεις MSS

ἡ Jacobitz εἴη MSS

³ ὃν Hirschig δν MSS which (except Γ¹Ω) insert τοιτου before ζην

THE PARASITE

TYCHIADE

Not by any means

SIMON

What about knowing the merits and defects of
bake-stuffs and made dishes? Does that seem to you
matter for an untutored man's ¹ bumptious inquisitive-
ness? Yet excellent Plato says "When a man is
about to partake of a banquet, if he be not versed
in the art of cookery, his opinion of the feast in
preparation is something deficient in weight."¹

That Parasitic is based not only on knowledge
but on exercised knowledge, you may readily assure
yourself from this fact the knowledges that belong
to the other arts often remain unexercised for days
and nights and months and years, and yet the arts
are not lost to those who possess them but if the
parasite's knowledge is not in exercise daily, not
only the art, I take it, but the artist himself is lost
thereby!

And as to its being "directed to some end useful
to the world," it would be crazy, don't you think,
to investigate that point I, for my part, cannot
discover that anything in the world is more useful
than eating and drinking, and in fact without them
it is impossible to live at all!

TYCHIADES

Quite so

SIMON

Again, Parasitic is not the same sort of thing as
beauty and strength, so as to be considered a gift,
like them, rather than an art.²

¹ Plato, *Theaetetus* 178 D

² Again a thrust at Rhetoric, which some considered "vis
tantum", cf Quintilian 2, 15, 2

THE WORKS OF LUCIAN

ΤΙΧΙΑΔΗΣ

Ἄληθῆ λέγεις

ΣΙΜΩΝ

Ἄλλα μέντοι οὐδὲ ἀτεχνία ἔστιν η γὰρ ατεχνία οὐδέποτε οὐδὲν κατορθοῖ τῷ κεκτημένῳ φέρε γάρ, εἰ ἐπιτρέψεις¹ σὺ σεαυτῷ ναῦν ἐν θαλαττῇ καὶ χειμῶνι μὴ ἐπιστάμενος κυβερνᾶν, σωθείης ἄν,²

<ΤΙΧΙΑΔΗΣ>

<Οὐδαμῶς>

<ΣΙΜΩΝ

<Γί δ', εἰ ὥππους ἐπιτραφθείη τις μὴ επισταμενος ἡνιοχεῖν,>

ΤΙΧΙΑΔΗΣ

Οὐδ' οὗτος

ΣΙΜΩΝ

Τι δη ποτε, ἢ τῷ μὴ ἔχειν τέχνην, δι' ἣς δυνήσεται σώζειν ἑαυτόν,

ΤΙΧΙΑΔΗΣ

Καὶ μάλα

ΣΙΜΩΝ

Οὐκοῦν καὶ παρασιτός υπὸ τῆς παρασιτικῆς, εἴπερ ἵν ἀτεχνία, οὐκ ἀν ἐσώζετο,

ΤΙΧΙΑΔΗΣ

Ναι

ΣΙΜΩΝ

Οὐκοῦν τεχνη σωζεται, ατεχνιᾳ δὲ ού,

ΤΙΧΙΑΔΗΣ

Πάνυ μεν οὖν

¹ επιτρέψεις Hirschig επιτρέψας MSS
Laetuna Fritzsche supplemented partly by Fritzsche
partly by A M H

THE PARASITE

TYCHIADES

You are right

SIMON

But on the other hand it is not want of art for want of art never achieves anything for its possessor¹. For example, if you should put yourself in command of a ship at sea in a storm without knowing how to steer, should you come safely through?

TYCHIADES

Not by any means

SIMON

How about a man who should take horses in hand without knowing how to drive

TYCHIADES

He would not come through, either

SIMON

Why, pray, except because he does not possess the art by which he would be able to save himself

TYCHIADES

To be sure

SIMON

Then the parasite would not be saved by Parasitic if it were want of art?

TYCHIADES

True

SIMON

Then it is art that saves him, and not want of art

TYCHIADES

Quite so

¹ Rhetoric is a want of art cf § 27, and Quint 2, 15, 2

THE WORKS OF LUCIAN

ΣΙΜΩΝ

Τέχνη ἄρα ἔστιν ἡ παρασιτική

ΤΥΧΙΑΔΗΣ

Ιέχνη, ως ἔοικεν

ΣΙΜΩΝ

Καὶ μὴν κυβερνήτας μὲν ἀγαθοὺς ναναγιὰ περιπεσόντας¹ καὶ ἥνιούχους τεχνίτας ἐκπεσόντας τῶν δίφρων οἶδα ἐγὼ πολλάκις, καὶ τοὺς μὲν συντριβέντας, τοὺς δὲ καὶ πάμπαν διαφθαρέντας, παρασίτου δὲ νανάγιον οὐδὲ εἰς ἔχοι τοιοῦτον εἰπεῖν

Οὐκοῦν εὶς μήτε ἀτεχνία εστὶν ἡ παρασιτικὴ μήτε δύναμις, συστῆμα δέ τι ἐκ καταλήψεων γεγυμνασμένων, τεχνη δῆλον ὅτι διωμολόγηται ημῖν σήμερον

ΤΥΧΙΑΔΗΣ

“Οσον ἐκ τουτου εἰκαζω αλλ’ εκεῖνο, ύπως καὶ δρον ἡμῖν τινα γενναῖον αποδῶ, τῇ παρασιτικῇ

ΣΙΜΗΣ

‘Ορθῶ, συ γε λεγων δοκεῖ γαρ διη μοι ούτως ἀν μαλιστα ωρίσθαι παρασιτικη ἔστιν τέχνη ποτεων καὶ βρωτεων και τῶν διὰ ταῦτα λεκτέων και πρακτεωι τελος δὲ αὐτῆς το ἥδυ

ΤΥΧΙΑΔΗΣ

‘Τπέρενγε μοι δοκεῖς δρίσασθαι τὴν σεαυτοῦ τέχνην ἀλλ’ ἐκεῖνο σκόπει, μὴ πρὸς ἐνίους τῶν φιλοσόφων μαχη σοι περὶ τοῦ τέλους ἡ

¹ ναναγια περιπεσόντας Fritzsche not in MSS
και πρακτεων Fritzsche not in MSS

THE PARASITE

SIMON

Then Parasitic is an art?

TYCHIADES

It is, apparently

SIMON

I assure you I know of many instances when good helmsmen have been wrecked and expert drivers thrown from their seats, and some had broken bones, while others were completely done for but nobody can cite any such mishap in the case of a parasite

Then if Parasitic is not want of art and not a gift, but a complex of knowledges exercised in combination, evidently we have reached in agreement to day that it is an art

TYCHIADES

As far as I can judge from what has been said
But wait a bit give us a first-class definition of
Parasitic

SIMON

Right It seems to me that the definition might best be expressed thus Parasitic is that art which is concerned with food and drink and what must be said and done to obtain them, and its end is pleasure

TYCHIADES

That, to my mind, is a tip-top definition of your art, but look out that you do not get into conflict with some of the philosophers over the end¹

¹ With the Epicureans, who claimed the same *summum bonum*, and the Stoics, who rejected it The Stoics are met first, with the argument that not virtue but Parasitic is the consummation of happiness The sense of *τέλος* shifts slightly, to prepare for its use in the citation from Homer

THE WORKS OF LUCIAN

ΣΙΜΩΝ

Καὶ μὴν ἀπόχρη γε εἰπερ ἔσται το αύτο τέλος
 10 εὐδαιμονίας καὶ παρασιτικῆς φανεῖται δὲ οὐ-
 τως ὁ γὰρ σοφος "Ομηρος τὸν τοῦ παρασίτου
 βίον θαυμάζων ως ἄρα μακάριος καὶ ζηλωτὸς εἴη
 μόνος, οὕτω φησίν ¹

οὐ γὰρ ἐγωγέ τί φημι τέλος χαριέστερον εἶναι,
 ἡ οτ' ἀν εὐφροσύνη μὲν ἔχη κάτα δῆμον ἀπαντα,
 δαιτυμόνες δ' ἀνὰ δώματ' ἀκουνάζωνται ἀοιδοῦ
 οἵμενοι ἔξείης,² παρὰ δὲ πλήθωσι τραπεζαὶ
 σίτου καὶ κρειῶν, μέθυ δ' εκ κρητῆρος ἀφύσσων
 οἰνοχόος φορέησι καὶ ἐγχείη δεπάεσσι

καὶ ως οὐχ ικανῶς ταῦτα θαυμάζων μᾶλλον τὴν
 αὐτοῦ γνώμην ποιεῖ φανερωτέραν εὖ λέγων

τοῦτό τι μοι καλλιστον ἐνὶ φρεσὶν εἰδεται εἶναι,
 οὐχ ἔτερον τι εἰς ὅι φησιν ἡ το παρασιτεῖν
 ευιαιμον νομιζων και μην οὐδε τῷ τυχόντι
 ανδρὶ περιτέθεικε τουτους τοὺς λόγους, αλλὰ τῷ
 σοφωτατῳ τῶν ὅλων καίτοι γε εἰπερ εβούλετο
 Οδυσσευς το κατὰ τοὺς Στωικοὺς ἐπαινεῖν τέλος,
 ἐδυνατο ταυτὶ λέγειν ὅτε τὸν Φιλοκτήτην ἀνή
 γαγει τι τῇ, Λιμνου, ὅτε τὸ 'Ιλιον ἔξεπόρθησεν,
 ώτε τοὺς, 'Λληνας φεύγοντας κατέσχεν, ὅτε εἰς
 Γροιαν εἰσῆλθεν εαυτον μαστιγωσας καὶ κακὰ
 καὶ Στωικὰ ράκη ειδυς ἀλλὰ τότε οὐκ εἶπε

¹ οὕτω φησιν Γιττυχε not in MSS
 δαιτυμόνες— εἰς ης not in MSS supplied by Cobet

THE PARASITE

SIMON

It will be quite sufficient if I can show that happiness and Parasitic have the same end, and that will be plain from this wise Homer, admiring the life of a parasite on the ground that it alone is blessed and enviable, says

'I for my own part hold that there is no end more delightful

Than when cheerfulness reigneth supreme over all
of the people,

Banqueters down the long halls give ear to the bard
as he singeth,

Sitting in regular order, and by each man is a table
Laden with bread and with meat, while the server
from out of the great bowl

Dippeth the mead, and beareth and pouereth it into
the beakers¹

And as if this were not enough to express his admiration, he makes his own opinion more evident, rightly saying —

"This is a thing that to me in my heart doth seem
very goodly "²

From what he says, he counts nothing else happy but to be a parasite. And it was no ordinary man to whom he ascribed these words, but the wisest of them all. After all, if Odysseus had wished to commend the Stoic end, he could have said so when he brought Philoctetes back from Lemnos, when he sacked Troy, when he checked the Greeks in their flight, when he entered Troy after flogging himself and putting on wretched Stoic rags, but on those

¹ *Odyssey* 9, 5 ff

² *Odyssey* 9, 11

THE WORKS OF LUCIAN

τοῦτο τέλος χαριέστερον ἀλλὰ μὴν καὶ ἐν τῷ τῶν Ἐπικουρείων βίῳ γενόμενος αὐθις παρὰ τῇ Καλυψοῖ, ὅτε αὐτῷ ὑπῆρχεν ἐν ἀργύρᾳ τε βιοτεύειν καὶ τρυφᾶν καὶ βινεῦν τὴν Ἀτλαντος θυγατέρα καὶ κινεῦν πάσας τὰς λείας κινήσεις, οὐδὲ τότε¹ εἰπε τοῦτο τὸ τέλος χαριέστερον, ἀλλὰ τὸν τῶν παρασίτων βίον ἔκαλοῦντο δὲ δαιτυμόνες οἱ παράσιτοι τότε πῶς οὖν λέγει, πάλιν γὰρ ἄξιον ἀναμνησθῆναι τῶν ἐπῶν οὐδὲν γὰρ οἶον ἀκούειν αὐτῶν πολλάκις² λεγομένων “δαιτυμόνες καθημενοὶ εξείης” καὶ

παρὰ δὲ πλιθωσι τράπεζαι
σίτου καὶ κρεῶν

11 'Ο γε μην Ἐπίκουρος σφόδρα ἀναισχύντως ὑφελόμενος τὸ τῆς παρασιτικῆς τέλος τῆς καθ' αὐτὸν εὐδαιμονίας τέλος αὐτὸ ποιεῖ καὶ óτι κλοπὴ το πρᾶγμα ἔστιν καὶ οὐδὲν Ἐπικούρω μέλει το ἥδυ, ἀλλὰ -ω παρασίτω, ούτω μάθοις ἂν ἔγωγε ηγοῦμαι το ἥδυ πρῶτον μὲν τὸ τῆς σαρκος ἀόχλητον, ἔπειτα τὸ μὴ θορύβου καὶ ταραχῆς τὴν ψυχὴν ἐμπεπλῆσθαι τούτων τοί νυν ο μὲν παράσιτος ἔκατερων τυγχάνει, ο δὲ Ἐπίκουρος οὐδὲ θατέρου ὁ γὰρ ζητῶν περὶ σχῆματος γῆς καὶ κόσμων ἀπειρίας καὶ μεγέθους ηλιου καὶ ἀποστημάτων καὶ πρώτων στοιχείων καὶ περὶ θεῶν, εἴτε εἰσὶν εἴτε οὐκ εἰσί, καὶ περὶ αὐτοῦ τοῦ τέλους ἀεὶ πολεμῶν καὶ διαφερόμενος πρός τινας οὐ μόνον ἐν ἀνθρωπίναις, ἀλλὰ καὶ ἐν

¹ οὐδε τοτε τιλg οὐδεποτε MSS

² Text anonymos friend of Cobet's οἷον τε ακουειν αυτῶν μη πολλακις MSS

THE PARASITE

occasions he did not call that a more delightful end ! Moreover, after he had entered into the Epicurean life once more in Calypso's isle, when he had it in his power to live in idleness and luxury, to dally with the daughter of Atlas, and to enjoy every pleasurable emotion, even then he did not call that end more delightful, but the life of a parasite, who at that time was called a banqueter ! What does he say, then ? It is worth while to cite his verses once more, for there is nothing like hearing them said over and over ‘ banqueters sitting in regular order, and

‘ by each man is a table
Laden with bread and with meat

As to Epicurus, quite shamelessly filching the end of Parasitic, he makes it the end of his conception of happiness That the thing is plagiarism, and that pleasure does not concern Epicurus at all, but does concern the parasite, you can assure yourself from this line of reasoning I for my part consider that pleasure is first of all the freedom of the flesh from discomfort, and secondly, not having the spirit full of turbulence and commotion Now then, each of these things is attained by the parasite, but neither by Epicurus For with his inquiries about the shape of the earth, the infinitude of the universe, the magnitude of the sun, distances in space, primal elements, and whether the gods exist or not, and with his continual strife and bickering with certain persons about the end itself, he is involved not only in the troubles

THE WORKS OF LUCIAN

κοσμικαῖς ἔστιν ὀχλήσεσιν ο δε παράσιτος πάντα καλῶς ἔχειν οἰόμενος καὶ πεπιστευκὼς μὴ ἄλλως ταῦτα ἔχειν ἀμεινον ἢ ἔχει, μετὰ πολλῆς αδείας καὶ γαλήνης, οὐδενὸς αὐτῷ τοιούτου παρενοχλοῦντος, ἐσθίει καὶ κοιμᾶται ὑπτιος ἀφεικὼς τοὺς πόδας καὶ τὰς χεῖρας ὡσπερ Ὁδυσσεὺς τῆς Σχερίας¹ ἀποπλέων οἴκαδε

12 Καὶ μὴν οὐχὶ κατὰ ταῦτα μόνον οὐδὲν προσήκει τὸ ήδυ τῷ Ἐπικούρῳ, ἀλλὰ καὶ κατ' ἐκεῖνα ὁ γὰρ Ἐπίκουρος οὗτος, ὅστις ποτέ ἔστιν ο σοφός, ἦτοι φαγεῖν ἔχει ἢ οὐ εἰ μὲν οὐκ ἔχει, οὐχ ὅπως ηδέως ζήσεται,² ἀλλ' οὐδὲ ζήσεται εἰ δὲ ἔχει, εἴτε παρ' ἑαυτοῦ εἴτε παρ' ἄλλου εἰ μὲν οὖν παρ' ἄλλου τὸ φαγεῖν ἔχοι, παράσιτός ἔστι καὶ οὐχ ὅς³ λέγει εἰ δὲ παρ' ἑαυτοῦ, οὐχ ηδέως ζήσεται

ΤΤΧΙΑΔΗΣ

Πῶς οὐχ ηδέως,

ΣΙΜΩΝ

Εἰ γὰρ ἔχοι το φαγεῖν παρ' ἑαυτοῦ, πολλά τοι, ὡς Τυχιάδῃ, τα αηδεα⁴ τῷ τοιούτῳ βίῳ παρακολουθεῖν ἀνάγκη καὶ ἄθρει ποσα δεῖ τὸν μέλλοντα βιώσεσθαι καθ' ηδονὴν τὰς ἐγγυγνομένας ὀρέξεις ἀπάσας ἀναπληροῦν ἢ τί φίγις,

ΤΤΧΙΑΔΗΣ

Κάμοὶ δοκεῖ

ΣΙΜΩΝ

Οὐκοῦν τῷ μὲν συχνὰ κεκτημένῳ ἵσως τοῦτο παρέχει, τῷ δὲ ὀλίγα καὶ μηδὲν οὐκέτι ὥστε

¹ τῆς Σχερίας *du Soul* τῆς σχεδίας MSS
ζήσεται Cohet οὐ ζησετοι ΜΗΣ

² ὃς vulg. ως MSS ⁴ τα αηδεα A Μ H not in MSS

THE PARASITE

of man but in those of the universe. The parasite, however, thinking that everything is all right and thoroughly convinced it would not be any better if it were other than as it is, eats and sleeps in great peace and comfort, with nothing of that sort annoying him, flat on his back, with his arms and legs flung out, like Odysseus sailing home from Scheila.¹

Again, it is not only in this way that pleasure is foreign to Epicurus, but in another way. This Epicurus, whoever the learned gentleman is, either has or has not his daily bread. Now if he has not it is not a question of living a life of pleasure, he will not even live! But if he has, he gets it either from his own larder or that of someone else. Now if he gets his daily bread from someone else, he is a parasite and not what he calls himself, but if he gets it from his own larder, he will not lead a life of pleasure.

TYCHIADES

Why not?

SIMON

If he gets his daily bread from his own larder, many are the unpleasantnesses which must needs attend such a life, Tychiades! Just see how many! A man who intends to shape his life by pleasure should satisfy all the desires that arise in him. What do you say to that?

TYCHIADES

I agree with you

SIMON

Therefore the man of vast means no doubt has the opportunity of doing so, while the man of little or no means has not, consequently a poor

¹ Cf. *Odyssey* 13, 79, and 92

THE WORKS OF LUCIAN

πένης οὐκ ἀν σοφὸς γένοιτο οὐδὲ ἐφίκοιτο τοῦ τέλους, λέγω δὴ τοῦ ἡδέος ἀλλ' οὐδὲ μὴν ο πλούσιος, ο παρὰ τῆς οὐσίας ἀφθόνως ταῖς ἐπιθυμίαις χορηγῶν, δυνήσεται τοῦδε ἐφικέσθαι τί δή ποτε, οτι πᾶσα ἀνάγκη τὸν ἀναλίσκοντα τὰ ἔαυτοῦ πολλαῖς περιπίπτειν ἀηδίαις, τοῦτο μὲν τῷ μαγείρῳ κακῶς σκευάσαντι τὸ ὅψον μαχόμενον ἦ εἰ μὴ μάχοιτο φαῦλα παρὰ τοῦτο ἐσθίοντα τὰ οφα καὶ τοῦ ἡδέος ὑστεροῦντα,¹ τοῦτο δὲ τῷ οἰκονομοῦντι τὰ κατὰ τὴν οἰκίαν, εἰ μὴ καλῶς οἰκονομοίη, μαχόμενον ἦ οὐχ οὕτως,

ΤΥΧΙΑΔΗΣ

Nὴ Δία, κἀμοὶ δοκεῖ

ΣΙΜΩΝ

Τῷ μὲν οὖν Ἐπικούρῳ παντα συμβαινειν εικός, ὥστε οὐδέποτε τεύξεται τοῦ τέλους τῷ δὲ παρασίτῳ οὔτε μάγειρός ἐστιν ὁ χαλεπῆναι, οὔτε ἀγρὸς οὔτε οἶκος² οὔτε ἀργύρια, ὑπὲρ ὧν ἀπολλυμένων ἀχθεσθείη, ὥστε καὶ φάγοι καὶ πίοι μόνος οὗτος ὑπὸ μηδενός, ὧν ἐκείνους ἀνάγκη, ἐνοχλούμενος

13 Ἀλλ' ὅτι μὲν τέχνη ἐστὶν ἡ παρασιτική, κἀκ τοιτῶν καὶ τῶν ἄλλων ἴκανῶς δέδεικται λοιπον οτι καὶ ἀρίστη δεικτέον, καὶ τοῦτο οὐχ ἀπλῶς, ἀλλὰ πρῶτον μέν, ὅτι κοινῇ πασῶν διαφέρει τῶν τεχνῶν, εἴτα διὰ τὸν ἴδια ἐκάστης

Κοινῇ μὲν οὖν απασῶν ούτω διαφέρει πάσης γὰρ τεχνῆς ἀνάγκη προαιγειν μάθησιν πόνον φό

¹ *υστεροῦντα* *τειγερ* *υστερεῖν* MSS
² *οἶκος* A M H *οἰκονομος* MSS Ct 53

THE PARASITE

man cannot become an adept or attain the end, that is to say, pleasure. Even the rich man, however, who through his wealth ministers lavishly to his desires, cannot attain that. Why? Because quite inevitably, when a man spends his money, he becomes involved in many an unpleasantness, at one moment quarrelling with his cook for preparing the meat badly—or else if he does not quarrel eating poor food on that account and coming short of his pleasure—and the next moment quarrelling with the man who manages his household affairs, if he does not manage them well. Is not that so?

TYCHIADFS

Yes, by Zeus, I agree with you

SIMON

Now Epicurus is likely to have all this happen to him, so that he will never reach the end. But the parasite has no cook with whom to lose his temper, nor lands nor house nor money over the loss of which to be vexed, so that he alone can eat and drink without being annoyed by any of the matters which inevitably annoy the rich.

That Parasitic is an art has been well enough demonstrated by means of this argument and the others. It remains to show that it is the best art, and not simply this, but first that it excels all the other arts put together, and then that it excels each of them individually.

It excels all put together for this reason. Every art has to be prefaced by study, hardships, fear and

THE WORKS OF LUCIAN

βον πληγάς, ἅπερ οὐκ ἔστιν ὁσπις οὐκ ἀπεύ
ξαιτο ταύτην δὲ τὴν τέχνην, ώς ἔοικεν, μόνην
ἔξεστι μαθεῖν ἄνευ πόνου τίς γὰρ ἀπὸ δείπνου
ποτὲ ἀπῆλθεν κλαίων, ὥσπερ τινὰς ἐκ τῶν διδα-
σκάλων ὄρῳμεν, τίς δ' ἐπὶ δεῖπνοι ἀπιών ὠφθη
σκυθρωπός, ὥσπερ οἱ εἰς διδασκαλεῖα φοιτῶντες,
καὶ μὴν ὁ μὲν παράσιτος ἐκὼν αὐτὸς ἐπὶ δεῖπνοι
ἔρχεται μαλα ἐπιθυμῶν τῆς τέχνης, οἱ δὲ τὰς
ἄλλας τέχνας μανθανοῦντες μισοῦσιν αὐτάς, ωστε
ἴνιοι δι' αὐτὰς ἀποδιδράσκουσι

Tí δέ, οὐ κάκεινο ἐννοησάι σε δεῖ, ὅτι καὶ τοὺς
ἐν ἑκείναις ταῖς τέχναις προκόπτοντας οἱ πατέρες
καὶ μητέρες τούτοις τιμῶσι μάλιστα, οἵς καθ'
ἡμέραι καὶ τὸν παρασιτον, "Καλῶς νὴ Δία
ἔγραψεν ο ταῖς," λέγοντες, "δοτε αὐτῷ φαγεῖν
"Οὐκ ᔍγραψεν ὄρθως, μὴ δότε," ούτω τὸ πρᾶ-
γμα καὶ ἔντιμον καὶ εν τιμωρίᾳ μέγα φαίνεται

11 Καὶ μὴν αἱ ἄλλαι τέχναι τὸ τέλος¹ υστερον
τοῦτο ἔχουσι, μετὰ τὸ μαθεῖν καὶ τοὺς καρποὺς
ἥδεως ἀπολαμβανούσαι πολλὴ γὰρ "καὶ ὄρθιος
οἵμος ἐς αὐτάς"³ ή δὲ παρασιτικὴ μόνη τῶν
ἄλλων εἰθὺς ἀπολαύει τῆς τέχνης ἐν αὐτῷ τῷ
μανθάνειν, καὶ ἀμα τε ἄρχεται καὶ ἐν τῷ τέλει
εστιν

Καὶ⁴ μέντοι τῶν ἄλλων τεχνῶν οὐ τινές, ἀλλὰ
πᾶσαι επὶ μονην την τροφην γεγόνασιν, ο δὲ
παρασιτος εὐθυς ᔍχει τὴν τροφὴν ἀμα τῷ ἀρξα-
σθαι τῆς τέχνης η οὐκ ἐννοεῖς ὅτι ο μὲν γεωργὸς

¹ τέλος Fritzsche not in MSS

² ἀπολαμβάνονται A Μ H ἀπολαμβανονται MSS

³ αυτας vulg αυτήν MSS

⁴ καὶ vulg αι MSS

THE PARASITE

floggings, from which everyone would pray to be delivered. But this art alone, it seems, can be learned without hardships. Who ever went home from a dinner in tears, as we see some going home from their schools? Who ever set out for a dinner looking gloomy, like those who go to school? I promise you, the parasite goes to dinner of his own accord, with a right good will to exercise his art, while those who are learning the other arts hate them so much that some run away from home on account of them!

Again, should you not note that when pupils make progress in those arts, then fathers and mothers give them as special rewards what they give the parasite every day? "By Zeus, the boy has written nicely," they say, "give him something to eat!" "He has not written correctly, don't give him anything!" So highly is the thing esteemed, both as a reward and by way of punishment.

Again, the other arts attain to this end late, leaping their harvest of pleasure only after their apprenticeship, for "the road to them leadeth uphill" and is long.¹ Parasitic alone of them all derives profit from the art immediately, in the apprenticeship itself, and no sooner does it begin than it is at its end.

Moreover, the other arts, not merely in certain cases but in every case, have come into existence to provide support and nothing else, while the parasite has his support immediately, as soon as he enters upon his art. Do not you see that while the farmer

¹ The quotation is from Hesiod, *Works and Days* 290, and refers to the road that leads to virtue. The scholasticus, the grey headed student, was a familiar figure, see Lucian's *Hermotimus*.

THE WORKS OF LUCIAN

γεωργεῖ οὐ τοῦ γεωργεῦν ἔνεκα καὶ ὁ τέκτων
τεκταίνεται οὐχὶ τοῦ τεκταίνεσθαι ἔνεκα, ὁ δε
παρασιτος οὐχ ἑτερον μέν τι διώκει, ἀλλὰ τὸ
αὐτὸν καὶ ἔργον μεν ἐστὶν αὐτοῦ καὶ οὐ ἔνεκα
γίγνεται,

15 Καὶ μὴν ἐκεῖνά γε οὐδείς ἐστιν ὅστις οὐκ επί¹
σταται, οτι οἱ μὲν τὰς λοιπὰς τέχνας ἔργαξόμενοι
τὸν μεν ἄλλον χρόνον ταλαιπωροῦσι, μίαν δε ἥ
δύο μόνας τοῦ μητρος ημερας ἴερας ἄγουσι,¹ καὶ
εὐφραινεσθαι λεγονται τότε ο δὲ παράσιτος τοῦ
μηνος τὰς τριάκονθ' ήμέρας ιερὰς ἀγει πᾶσαι
γὰρ αὐτῷ δοκοῦσιν εἶναι τῶν θεῶν

16 Ἐτι οἱ μ ν βουλόμενοι τὰς ἄλλας τέχνας
κατορθο ὑ δλιγοσιτιαις καὶ δλιγοποσιαις χρῶνται
καθαπέρ οἱ νοσοῦντες, πολυποσιαις δὲ και πολυ-
σιτιαις οὐκ ἐστιν εὐφραινομενον μανθάνειν

17 Καὶ αἱ μεν ἄλλαι τέχναι χωρὶς οργάνων οὐ-
δαμῶ, τῷ κεκτημένῳ υπηρετεῖν δυνανται οὔτε
γὰρ αὐλεῖν ἐπι χωρὶς αὐλῶν οὔτε φαλλειν ἀνευ
λύρας οὔτε ιππεύειν ἀνευ ιππου αύτη δὲ οὔτως
ἐστὶν ἀγαθὴ και οὐ βαρεῖα τῷ τεχνίτῃ, ὥστε
υπαρχει και μηδὲν ἔχοντι ὄπλον χρῆσθαι αύτῇ

18 Καὶ ὡς ἔοικεν ἄλλας τέχνας μανθάνομεν μισθὸν
διδοντες ταύτην δὲ λαμβάνοντες ετι τῶν μὲν

19 ἄλλων τεχνῶν εισι διδασκαλοι τινες, τῆς δὲ
παρασιτικῆς οὐδείς, αλλ' ασπερ η ποιητικὴ κατὰ
Σωκρατη και αυτη τινὶ θείᾳ μοίρα παραγίγνεται
20 κάκενο δε σκόπει, οτι τας μὲν ἄλλας τέχνας

¹ MSS. ill και αι πόλεις δε τας μεν δι ἔ-ous τας δε ἔμμηνους
εορ-ας διατελουσι, ενικεδ by A M H as a comment Note
ικο διατελοῦσι for τελοῦσι, or επιτελοῦσι

THE PARASITE

does not farm for the sake of farming, nor the builder build for the sake of building, the parasite does not aim at something different, his work and its object are one and the same thing

Everybody knows, too, that those who play the rest of the arts disdige all the time except one or two days a month which they celebrate as holidays,¹ and are said to have their good time then. But the parasite celebrates thirty holidays a month, for he thinks that every day belongs to the gods.

Furthermore, those who wish to be successful in the other arts eat little and drink little, like invalids, and it is impossible to learn them while one is rejoicing the inner man with plenty of food and plenty of wine.

The other arts, moreover, cannot be of use to their possessor without tools, for it is impossible to pipe without a pipe or to stium without a lyre or to ride without a horse, but this one is so genial and presents so little difficulty to the artisan that even one who has no tools can follow it.

And we pray, it is likely, for our lessons in the other arts, but get paid in this one. Besides, the other arts have teachers, but Parasitic has none, like the Art of Poetry according to the definition of Socrates, it comes by some divine dispensation.² Reflect, too, that we cannot exercise the other arts

¹ The manuscripts add "and the cities too hold some feasts once a year and others once a month."

² Plato, *Ion* 534 B-C

THE WORKS OF LUCIAN

όδεύοντες ἡ πλέοντες οὐ δυνάμεθα διαπράττεσθαι,
ταύτη¹ δέ ἔστι χρῆσθαι καὶ ἐν οδῷ καὶ πλέοντι

ΤΤΥΧΙΑΔΗΣ

21 Πάνυ μὲν οὖν

ΣΙΜΩΝ

Καὶ μέντοι, ὁ Τυχιάδη, αἱ μὲν ἄλλαι τέχναι
δοκοῦσί μοι ταύτης ἐπιθυμεῖν, αὕτη δὲ οὐδεμιᾶς
ἔτέρας

ΤΤΥΧΙΑΔΗΣ

Τί δέ, οὐχ οἱ τὰ ἀλλότρια λαμβάνοντες ἀδικεῖν
σοι δοκοῦσι,

ΣΙΜΩΝ

Πῶς γὰρ οὖ,

ΤΤΥΧΙΑΔΗΣ

Πῶς οὖν ο παράσιτος τὰ ἀλλότρια λαμβαίων
οὐκ ἀδικεῖ μονος,

ΣΙΜΩΝ

22 Οὐκ ἔχω λέγειν καὶ μὴν τῶν ἄλλων τεχνῶν
αἱ ἀρχαὶ φαῦλαι τινες καὶ εὔτελεῖς εισι, τῆς δὲ
παρασιτικῆς αρχὴ παντα γενναία τις το γάρ
θρυλουμενον τοῦτο τῆς φιλίας όνομα οὐκ ἀλλο
τι εὗροις ἡ ἀρχὴν παρασιτικῆς

ΤΤΥΧΙΑΔΗΣ

Ηδὶς λεγεις,

ΣΙΜΩΝ

Οτι ουδεις εχθρον ἡ ἀγνῶτα ἀνθρωπον ἀλλ
οὐδὲ σινήθη μετρίως ἐπὶ δεῖπνον καλεῖ, ἀλλὰ δεῖ

¹ τατη vulg αυτη MSS

¹ This point is not dwelt upon here because the author proposes to use it with great effect later at the expense of philosophy (§§ 31 ff.)

THE PARASITE

while on a journey or a voyage, but this one can be plied both on the road and at sea

TYCHIADES

Quite true

SIMON

Moreover, Tychiades, it seems to me that the other arts stand in need of this one, but this one does not stand in need of any other¹

TYCHIADES

But, I say, don't you think that people who take what belongs to someone else do wrong?

SIMON

Certainly

TYCHIADES

How is it, then, that the parasite is the only one that does not do wrong in taking what belongs to someone else?

SIMON

I can't say^{1,2}—Again, in the other arts the first steps are shabby and insignificant, but in Parasitic the first step is a very fine one, for friendship, that oft-lauded word, is nothing else, you will find, than the first step in Parasitic

TYCHIADES

What do you mean?

SIMON

That nobody invites an enemy or an unknown person to dinner, not even a slight acquaintance A

² Fritzsche gives the two questions to Simon and the answers to Tychiades at the expense of a little rewriting. Perhaps he is right but it is rather too bad to lose the humorous effect of the "I can't say" in the mouth of Simon, followed by the change of subject

THE WORKS OF LUCIAN

προτερον οῖμαι τοῦτον γενέσθαι φίλον, ινα κοινωνίση σπουδῶν καὶ τραπέζης καὶ τῶν τῆς τέχνης ταύτης μυστηρίων ἐγὼ γοῦν πολλάκις ἥκουσα τινων λεγόντων, “Ποταπὸς δὲ οὗτος φίλος¹ ὄστις οὔτε βέβρωκεν ούτε πέπωκεν μεθ' ήμῶν,” δῆλον ὅτι τὸν συμπίνοντα καὶ συνεσθίοντα μόνον πιστὸν φίλον ἡγουμένων

23 ‘Οτι γε μὴν ἡ βασιλικωτάτη τῶν τεχνῶν ἔστιν αυτῇ, μάθοις ἀν καὶ ἐκ τοῦδε οὐχ ἥκιστα τὰς μὲν γὰρ λοιπὰς τέχνας οὐ μονον κακοπαθοῦντες καὶ ἴδροῦντες, ἀλλὰ νὴ Δία καθήμενοι καὶ ἔστωτες ἐργαζονται ὥσπερ ἀμέλει δοῦλοι τῶν τεχνῶν, ο δὲ παρασιτος μεταχειρίζεται τὴν αὐτοῦ τέχνην ὡς βασιλεὺς κατακειμενος

34 ‘Ἐκεῖναι μεν γὰρ τι δεῖ λέγειν περὶ τῆς εὐδαιμονίας αὐτοῦ, οτι δὴ μόνος κατὰ τὸν σοφὸν Ὁμηρον “ούτε φυτεύει χερσὶ φυτὸν ούτε ἄροι, ἀλλὰ τά γ'- ἀσπαρτα καὶ ἀνήροτα παντα’ νέμεται

25 Καὶ μην ριητορά τε καὶ γεωμέτρην καὶ χαλκέα οὐδεν κωλυει τὴν εαυτοῦ τέχνην ἐργάζεσθαι ἐαν τε ποιηρὸς εαν τε καὶ μωρος ἡ, παρασιτεῖν δὲ οὐδεὶς δυναται ἡ μωρος ὧν ἡ ποιηρός

ΤΙ ΧΙΑΔΗΣ

Παπαί, οίον χρῆμα ἀποφαίνη τὴν παρασιτικήν ὥστε καὶ αὐτος ἥδη βούλεσθαι δοκῶ μοι παράσιτος εἶναι ἀντὶ τουτον ὃς εἴμι

ΣΙΜΩΝ

26 ‘Ως μὲν τοίνυν κοινὴ πασῶν³ διαφερει, δε-

¹ οὗτος φίλος Cobet οὗτος ο φίλος MSS

² γ Dindorf not in MSS

³ πασῶν Jacobitz πάντων MSS

THE PARASITE

man must first, I take it become a friend in order to share another's bowl and board, and the mystic rites of this art. Anyhow, I have often heard people say . "How much of a friend is he, when he has neither eaten nor drunk with us? That is of course because they think that only one who has shared their meat and drink is a truly friend.

That in truth it is the most royal of the arts, you can infer from this fact above all men work at the rest of them not only with discomfort and sweat but actually sitting or standing, just as if they were slaves to the arts, while the parasite plies his art lying down, like a king!

What need is there, in speaking of his felicity, to mention that he alone, according to wise Homer, "neither planteth a plant with his hands nor plougheth, but all, without sowing or ploughing,¹ supply him with pasture?

Again, there is nothing to hinder a rhetorician or a geometer or a blacksmith from working at his trade whether he is a knave or a fool, but nobody can be a parasite who is either a knave or a fool.

TYCHIADES

Goodness! What a fine thing you make out Parasitic to be! I myself already want to be a parasite, I think, rather than what I am.

SIMON

Well, that it excels all put together, I think I

¹ *Odyssey* 9, 108-109

THE WORKS OF LUCIAN

δεῖχθαί μοι δοκῶ φέρε δὴ ως καὶ κατ' ἵδιαν
 ἑκάστης διαφέρει σκοπῷμεν τὸ μὲν δὴ ταῖς
 βαναύσους τέχναις παραβάλλειν αὐτὴν ἀνόητον
 ἐστιν, καὶ μᾶλλον πως καθαιροῦντος τὸ ἀξίωμα
 τῆς τέχνης ὅτι γε μὴν τῶν καλλίστων καὶ
 μεγίστων τεχνῶν διαφέρει δεικτέον ωμολόγηται
 δὴ πρὸς πάντων τινα τε ῥητορικὴν καὶ τὴν φιλο-
 σοφίαν, ἃς διὰ γενναιότητα καὶ ἐπιστήμας ἀπο-
 φαίνονται τινες, επειδὰν¹ καὶ τούτων ἀπο-
 δεῖξαι μι τὴν παρασιτικὴν πολὺ κρατοῦσαν, δῆλον
 ὅτι² τῶν ἄλλων τεχνῶν δόξει προφερεστάτη
 καθαπέρ ή Ναυσικάα τῶν θεραπαινίδων

27 Κοινῇ μὲν οὖν ἀμφοῖν διαφέρει καὶ τῆς ῥητο-
 ρικῆς καὶ τῆς φιλοσοφίας, πρῶτον κατὰ την
 υπόστασιν η μεν γὰρ ὑφέστηκεν, αἱ δὲ οὖ οὔτε
 γὰρ τὴν ῥητορικην ἐν τι καὶ τὸ αὐτὸ νομίζομεν,
 ἄλλ’ οἱ μεν τέχνην, οἱ δὲ τούναντίον ατεχνιαν,
 ἄλλοι δὲ κακοτεχνίαν, ἄλλοι δὲ ἄλλο τι ομοίως
 δὲ καὶ την φιλοσοφίαν οὐ³ κατα τὰ αὐτὰ καὶ
 ωσαύτως ἔχουσαν, ετέρως μὲν γὰρ Ἐπικούρω
 δοκεῖ τὰ πράγματα ἔχειν, ετέρως δὲ τοῖς ἀπὸ τῆς
 Στοᾶ, ἐτέρως δὲ τοῖς ἀπὸ τῆς Ἀκαδημίας, ἐτέρως
 δὲ τοῖς ἀπὸ τοῦ Περιπάτου, καὶ ἀπλῶς ἄλλοις
 ἄλλην ἀξιοῦ τὴν φιλοσοφίαν εἶναι καὶ μέχρι γε
 νῦ οὔτε οι αὐτοι γνώμης κρατοῦσιν οὔτε αὐτῶν
 η τέχνη μία φαίνεται ἐξ ὧν δῆλον ό τι τεκμαί-
 ρεσθαι καταλείπεται αρχὴν γάρ φημι μηδὲ⁴
 εἶναι τέχνη ής οὐκ ἐστιν υπόστασις επεὶ τί δή

¹ Lucun Dindorf επειδαν (ἐπειδαν γοῦν) also is corrupt
 μεγιστας εἰαι ἀστε ει γινε the required sense

δῆλον ὅτι νιλ⁵ σχολῆ δῆλον ὅτι MSS.

³ ου Συβετ, Ψ () not in other MSS

⁴ μηδε νιλ⁵ μητε MSS

THE PARASITE

have demonstrated Come now, let us see how it excels each individually To compare it with the vulgar arts is silly, and, in a way, more appropriate to someone who is trying to belittle its dignity We must prove that it excels the finest and greatest of them It is universally admitted that rhetoric and philosophy, which some people even make out to be sciences because of their nobility, are the greatest Therefore, if I should prove that Pseudistic is far superior to these, obviously it will appear preeminent among the other arts, like Musica among her handmaidsens¹

It excels both rhetoric and philosophy, in the first place in its objective reality , for it has this, and they have not We do not hold one and the same view about rhetoric , some of us call it an art, some a want of art, others a depraved art, and others something else So too with philosophy, which is not uniform and consistent , for Epicurus has one opinion about things, the Stoics another, the Academics another, the Peripatetics another , in brief, everybody claims that philosophy is something different, and up to now, at all events, it cannot be said either that the same men control opinion or that their art is one By this it is clear what conclusion remains to be drawn I maintain that there can be no art at all which has not objective reality For how else can you

¹ *Odyssey* 6 102-109

THE WORKS OF LUCIAN

ποτε ἀριθμητικὴ μὲν μία ἔστι καὶ ἡ αὐτὴ¹ καὶ δὶς δύο παρά τε² ἡμῖν καὶ παρὰ Πέρσαις τέσσαρά εστιν καὶ συμφωνεῖ ταῦτα καὶ παρὰ "Ἐλλησι καὶ βαρβάροις, φιλοσοφίας δὲ πολλὰς καὶ διαφόρους ορῶμεν καὶ οὐτε τὰς ἀρχὰς ούτε τὰ τέλη σύμφωνα πασῶν,

ΤΥΧΙΑΔΗΣ

'Ἀληθῆ λεγεις μίαν μὲν γὰρ τὴν φιλοσοφίαν εἶναι λέγουσιν, αὐτοὶ δὲ αὐτὴν³ ποιοῦσι πολλάς

ΣΙΜΩΝ

- 28 Καὶ μὴν καὶ τὰς μὲν ἄλλας τέχνας, εἰ καὶ τι λατὰ ταῦτας ἀσύμφωνοι εἴη, καν παρέλθοι τις συγγνωμῆς ἀξιώσας, ἐπεὶ μέσαι τε δοκοῦσι καὶ αἱ καταληψεις αὐτῶν οὐκ εἰσὶν αμετάπτωτοι⁴ φιλοσοφίαν δε τις ἀν καὶ ἀνάσχοιτο μὴ μίαν εἶναι καὶ μηδε συμφωνον αυτὴν ἔαυτῇ μᾶλλον τῶν οντανων μια μὲν οὖν οὐκ ἔστι φιλοσοφία, ετεινὴ ορῷ και απειροι οὖσαν πολλαὶ δὲ οὐ δύνανται εἶναι, επειδήπερ ή σοφία⁵ μια
- 29 Ὁμοιως δε καὶ περὶ τῆς ὑποστάσεως τῆς ῥητορικῆς ταῦτα φαίη τις ἀν τὸ γαρ περὶ ἐνὸς προκειμένου ταῦτὰ μη λέγειν ἀπαντας, ἀλλὰ μιχην εἶναι φορᾶς ἀντιδόξου, ἀπόδειξις μεγίστη τοῦ μηδὲ ἀρχὴν εἶναι τοῦτο οὖ μία κατάληψις οὐκ εστιν το γὰρ ξητεῖν τό, τί μᾶλλον αὐτό⁶

¹ καὶ η αυτὴ vulg καὶ αυτὴ MSS
τε vulg γε MSS

² αυτὴν Собет anony mous friend αυτὰς MSS

³ ΜΙΔ (except Ω) idd προσδεκτεος ἀν εἴη
ἀν καὶ vulg αναγκαῖαν MSS

THE PARASITE

explain it that arithmetic is one and the same, and twice two is four not only here but in Persia, and all its doctrines are in tune not only in Greece but in strange lands, yet we see many different philosophies, all of them out of tune both in their beginnings and in their ends⁸

TYCHIDES

You are right they say philosophy is one, but they themselves make it many

SIMON

As far as the other arts are concerned, if there should be some discord in them, one might pass it over, thinking it excusable, since they are subordinate and their knowledges are not exempt from change. But who could endure that philosophy should not be one, and in better tune with itself than a musical instrument? Well now, philosophy is not one, for I see that it is infinitely many, yet it cannot be many, for wisdom is one

The same can be said, too, of the objective reality of rhetoric. When all do not express the same views about one subject, but there is a battle royal of contradictory declarations, that is the greatest proof that the subject of which there is not a single definite conception does not exist at all, for to enquire whether it is this rather than that, and never to agree

⁸ σοφία Cobet's friend φιλοσοφία MSS
αυτό Halm αυτῶν MSS

THE WORKS OF LUCIAN

ἐστιν, καὶ τὸ μηδέποτε ὁμολογεῖν ἐν¹ εἶναι, τοῦτο
αὐτὴν ἀναιρεῖ τοῦ ζητουμένου τὴν οὐσίαν

30 Ἡ μέντοι παρασιτικὴ οὐχ ούτως ἔχει, ἀλλὰ
καὶ ἐν "Ελλησὶ καὶ βαρβάροις μία εστὶν καὶ
κατὰ ταῦτα καὶ ωσαύτως, καὶ οὐκ ἀν εἴποι τις
ἄλλως μὲν τούσδε, ἑτέρως δὲ τούσδε παρασιτεῖν,
οὐδέ εἰσιν ὡς ἔοικεν ἐν παρασίτοις² τινες οἶνοι
Στωικοὶ ἢ Ἐπικουρεῖοι δόγματα ἔχοντες διάφορα,
ἀλλὰ πᾶσι πρὸς ἅπαντας ομολογία τίς ἐστιν καὶ
συμφωνία τῶν ἔργων καὶ τοῦ τέλους ὥστε
ἔμοιγε δοκεῖ η παρασιτικὴ κινδυνεύειν κατά γε
τοῦτο καὶ σοφία εἶναι

ΤΥΧΙΑΔΗΣ

31 Παννυ μοι δοκεῖς ἵκανῶς ταῦτα εἰρηκέναι ὡς
δὲ καὶ τα ἄλλα χείρων ἐστιν ἡ φιλοσοφία τῆς
σῆς τέχνης, πῶς ἀποδεικνύει,

ΣΙΜΩΝ

Οὐκοῦν μὲν αγκη πρώτιν εἰτειν ὅτι φιλοσοφίας
μὲν οὐδέποτε ἡρισθη παρασιτος, παρασιτικῆς δὲ
παμπολλοι ἐπιθυμησαντες, μνημονεύονται φιλο
σοφοι, και μέχρι γε νῦν ἔρωσιν

ΤΥΧΙΑΔΗΣ

Καὶ τίνας ἀν ἔχοις εἰπεῖν φιλοσόφους παρα
σι-εῦ στουδάσαντας,

ΣΙΜΩΝ

Ουστινας μέντοι, ὁ Τυχιάδη, οὺς καὶ σὺ γι-
γνωσκων ὑποκρινη ἀγνοεῖν καὶ μὲ κατασοφίζη ὡς

¹ εν Frits he ἀν Γ¹Ω μιαν Γ' other MSS

εν παρασιτοις Α Η παρασίτοις MSS Cf Gallus 27 fin
εν ἔκειτοις

³ καμε κατασοφίη ως Frits che καμε κατα Γ¹Ω, καμε ως Γ²,
other MSS

THE PARASITE

that it is one, does away with the very existence of the subject that is questioned

This is not the case, however, with Parasitic. Both among Greeks and among foreigners it is one and uniform and consistent, and nobody can say that it is practised in one way by this set of men and in another by that set. Nor are there, it seems, among parasites any sects like the Stoics or the Epicureans, holding different doctrines—no there is concord among them all, and agreement in their works and in their end. So to my thinking Parasitic may well be, in this respect at least, actually wisdom.

TYCHIADES

It seems to me that you have put all this very well. But how do you prove that philosophy is inferior to you art in other ways?

SIMON

Well, it must first be mentioned that no parasite ever fell in love with philosophy, but it is on record that philosophers in great number have been fond of Parasitic, and even to day they love it!

TYCHIADES

Why, what philosophers can you mention that have been eager to play parasite?

SIMON

What philosophers, Tychiades? Though you know them yourself, you pretend not to, and try to pull

THE WORKS OF LUCIAN

τινος αὐτοῖς αἰσχύνης ἐντεῦθεν γιγνομένης, οὐχὶ τιμῆς

ΤΥΧΙΑΔΗΣ

Οὐ μα τον Δια, ὁ Σίμων, ἀλλὰ καὶ σφόδρα
απορῷ οὐστινας καὶ εύροις εἴπειν

ΣΙΜΩΝ

὾ ο γενναῖε, σύ μοι δοκεῖς αυήκοος εἶναι καὶ
τῶν ἀναγραψάντων τοὺς ἐκείνων βίους, ἐπεὶ
παντως ἀν καὶ ἐπιγνῶναι οὐστινας λέγω δύναιο

ΤΥΧΙΑΔΗΣ

Καὶ μέντοι νὴ τον Ἡρακλέα ποθῶ δὴ ἀκούειν
τίνες εἰσίν

ΣΙΜΩΝ

Ἐγω σοι καταλέξω αὐτοὺς, ὅντας οὐχὶ τοὺς
φαυλοὺς, ἀλλ ὡς¹ ἔγὼ δοκῶ, τους ἀρίστους καὶ
32 οὖς ἥκιστα συ οιει Λίσχίνης μέντοι ο Σωκρα-
τικός, ούτος ο τοὺς μακροὶς καὶ ἀστειοὺς δια-
λυγοὺς γραψα, ἵκεν ποτε εις Σικελιαν κομίζων
αὐτους, ει τως δύναιτο δι' αυτῶν γνωσθῆναι
Διονυσιώ τω τυρανιώ, καὶ τὸν Μιλτιάδην ἀνα-
γνοὺς καὶ δόξας εὐδοκιμηκέιαι λοιπὸν ἐκάθητο ει
Σικελία παρασιτῶν Διονυσίω καὶ ταῖς Σωκράτους
33 διατριβᾶις ερρώσθαι φρασας τί δέ, καὶ Ἀρί-
στιππος ο Κυρηναῖος οὐχὶ τῶν δοκίμων φαίνεται
σοι φιλοσυφων,

ΤΥΧΙΑΔΗΣ

Καὶ παιν

ΣΙΜΩΝ

Καὶ οὗτος μέντοι κατὰ τὸν αὐτὸν χρόνον διέ-
τριβεν ἐν Συρακούσαις παρασιτῶν Διονυσίω

¹ αε Gesneri αν MSS

εἴ πως Dindorf οπας MSS

THE PARASITE

the wool over my eyes, as it brought them
disgrace instead of honour'

TYCHIADIS

No, by Zeus, Simon, I am very much at a loss as
to whom you can find to mention

SIMON

My dear fellow you seem to be unfamiliar with
these biographers, as otherwise you would certainly
be able to recognize whom I mean

TYCHIADIS

Well, anyhow by Hercules, I long to find out now
who they are

SIMON

I shall give you a list of them and they are not
the riff-raff, but in my opinion the best and those
whom you would least expect Aeschines the
Socratic, the man who wrote the long and witty
dialogues, once went to Sicily, taking them with
him, in the hope that through them he might be
able to get acquainted with Dionysius the tyrant,
and after he had read his "Miltiades" and was
considered to have made a hit, he made himself at
home in Sicily from then on, playing parasite to the
tyrant and bidding adieu to the haunts of Socrates.
And what about Aristippus of Cyrene? Is he not
in your opinion one of the philosophers of distinction?

TYCHIADIS

Very much so

SIMON

But he too lived in Syracuse at about the same
time, playing parasite to Dionysius. In fact, of all

THE WORKS OF LUCIAN

παντων γοῦν ἀμέλει τῶν παρασίτων αὐτὸς ηὔ-
δοκίμει παρ' αὐτῷ καὶ γὰρ ἦν πλέον τι τῶν
ἄλλων πρὸς τὴν τέχνην εὐφυής, ώστε τοὺς
δόφοποιοὺς ὁσημέραι ἔπειμπεν παρὰ τοῦτον ο
Διονύσιος ώς τι παρ' αὐτοῦ μαθησομένους

Οὗτος μέντοι δοκεῖ καὶ κοσμῆσαι τὴν τέχνην
ἢ αξίως ο δὲ Πλάτων ὑμῶν ὁ γενναιότατος καὶ
αὐτὸς μὲν ἡκεν εἰς Σικελίαν ἐπὶ τούτῳ, καὶ δλίγας
παρασιτήσας ἡμέρας τῷ τυράννῳ τοῦ παρασιτεῖν
υπὸ ἀφυιᾶς ἔξεπεσε, καὶ πάλιν Ἀθήναζε ἀφικό-
μενος καὶ φιλοπονησας καὶ παρασκευάσας εαυτὸν
αὐθις δευτερῷ στόλῳ ἐπέπλευσε τῇ Σικελίᾳ καὶ
δειπνήσας πάλιν ὀλιγας ἡμέρας υπὸ ἀμάθιας
ἔξεπεσε καὶ αὕτῃ η συμφορὰ Πλατωνὶ περὶ
Σικελίαν ομοία δοκεῖ γενεσθαι τῇ Νικίου

ΤΥΧΙΑΔΗΣ

Καὶ τίς ὁ Σίμων, περὶ τουτοῦ λεγει

ΣΙΜΩΝ

35 Πολλοὶ μὲν καὶ ἄλλοι, Ἀριστόξενος δε ο μου-
σικός, τολλοῦ λογοι, ἄξιος¹

Εὐριπίδης μεν γὰρ οτι Ἀρχελάω μέχρι μεν
τοῦ θανάτου παρεσίτει καὶ Ἀναξαρχος Ἀλε-
36 ξινδρῷ παντως επίστασαι καὶ Ἀριστοτέλης
δε τῆς παρασιτικῆς ἥρξατο μόνον ὡσπερ καὶ τῶν
ἄλλων τεχνῶν

37 Φιλοσόφους μὲν οὖν, ὡσπερ ἦν, παρασιτεῖν²
σπουδαταντας ἔδειξα παράσιτον δε οὐδεὶς ἔχει
φρύσαι φιλοσοφεῖν εθελήσαντα

¹ MSS add καὶ αὐτὸς δε παράσιτος Νηλεας ἦν, excised by Cohet Dandoit, referring it to Aristotle, sets it after τεχνῶν παρασιτεῖν du Soul παρασιτια MSS

THE PARASITE

the parasites he was in highest favour with him, being, to be sure, somewhat more gifted for the art than the rest of them, so that Dionysius sent his cooks to him every day, to learn something from him

Aristippus, indeed, appears to have been a worthy ornament to the art, but your most noble Plato also came to Sicily for this purpose, and after being parasite to the tyrant only a few days, was turned out of his place as parasite on account of ineptitude. Then, after going back to Athens and working hard and preparing himself, he cruised once more to Sicily on a second venture, and again, after only a few days of dining was turned out on account of stupidity, and this "Sicilian disaster" of Plato's is considered equal to that of Nicias.

IYCHIADES

Why, who tells about this, Simon?

SIMON

A great many, among them, Aristoxenus the musician, who deserves great consideration¹

That Euripides was parasite to Archelaus until he died, and Anaxarchus to Alexander, you surely know. As to Aristotle, he only made a beginning in Parasitic, as in every other art.

I have shown that, as I said, philosophers have been eager to play parasite, but nobody can instance a parasite who has cared to practise philosophy.

¹ The MSS. add "and he himself was parasite to Neleus". Both were pupils of Aristotle. Aristoxenus wrote a life of Plato, which was used by Diogenes Laertius.

THE WORKS OF LUCIAN

38 Καὶ μέντοι εἰ ἔστιν εὑδαιμον τὸ μὴ πεινῆν
μηδὲ διψῆν μηδὲ ριγοῦν, ταῦτα οὐδενὶ ἄλλῳ
υπάρχει ἢ παρασίτῳ ὥστε φιλοσόφους μὲν ἀν
τις πόλλοὺς καὶ ριγοῦντας καὶ πεινῶντας εύροι,
παράσιτον δὲ οὐ ἢ οὐκ ἀν εἴη παράσιτος, αλλὰ
δυστυχής τις καὶ¹ πτωχός ἀνθρώπος καὶ¹ φιλο-
σόφῳ ὅμοιος

ΤΙΧΙΑΔΗΣ

39 Ἰκανῶς ταῦτά γε ὅτι δὲ κατὰ τάλλα² δια-
φέρει φιλοσοφίας καὶ ρητορικῆς ἢ παρασιτικὴ³
πῶς ἐπιδεικνύεις,

ΣΙΜΩΝ

Εἰσίν, ὡς βέλτιστε, καιροι τοῦ τῶν ἀνθρώπων
βίου, ὁ μέν τις εἰρήνης, οἷμαι, ο δ' αὖ πολέμου
ἐν δὴ τούτοις πᾶσα ἀνάγκη φανερὰς γίγνεσθαι
τὰς τέχνας καὶ τοὺς ἔχοντας ταύτας ὅποιοι τινές
εἰσιν πρότερον δέ, εἰ δοκεῖ, σκοπωμέθα τὸι τοῦ
πολεμοῦ καιρον, καὶ τινες ἀν εἰεν μαλιστα χρη
σιμωτα-οι ιδιᾳ τε εκασ-ος αὐτῷ καὶ κοινῇ τῇ
πόλει

ΤΤΥΙΑΔΗΣ

‘Ως οὐ μέτριον αγῶνα καταγγέλλεις τῶν ἀν-
δρῶν καὶ εγωγε παλαι γελῶ κατ ἔμαυτὸν
εινοῶν ποῖος ἀν εἴη συμβαλλόμενος παρασίτῳ
φιλοσοφος

ΣΙΜΩΝ

10 Ἰνα τοίνυν μὴ πάνυ θαυμαζῆς μηδὲ τὸ πρᾶγμα
σοι δοκῆ χλεύης ἀξιον, φέρε προτυπωσωμέθα
παρ’ ἡμῖν αὐτοῖς ἡγγέλθαι μὲν αιφνίδιον εἰς τὴν
χωραν ἐμβεβληκέναι πολεμίους, εἶναι δὲ ἀνάγκην

¹ καὶ Α Μ Η ἢ Μδδ

— ταλλα Γρίτσε η πολλα Μδδ

IHF PARASITE

Furthermore, if happiness lies in not hungering or thirsting or shivering, nobody has this in his power except the parasite. Consequently you can find many cold and hungry philosophers but never a parasite, otherwise he would not be a parasite, but an unfortunate beggar fellow, resembling a philosopher.

TYCHIADES

You have been sufficiently explicit on that score. But how do you prove that Parasitic excels philosophy and rhetoric in other respects?

SIMON

There are seasons, my dear fellow, in the life of man, seasons of peace, I take it and again seasons of war. Well, in those seasons it is absolutely inevitable that the arts and those who possess them should show what they are. First, if you please, let us consider the season of war, and what class of men would be above all most useful to themselves individually and to the state in general.

TYCHIADES

What a searching test of manhood you are announcing! I have long been laughing inwardly to think how a philosopher would look in comparison with a parasite.

SIMON

Then in order to prevent you from wondering too much and also from thinking it a laughing matter, let us imagine that right here in our city proclamation has been made that the enemy has unexpectedly invaded the country, that it is

THE WORKS OF LUCIAN

επεξιεναι καὶ μὴ περιορᾶν εὖω δησυμένην τὴν γῆν, τον στρατηγὸν δὲ παραγγέλλειν ἀπαντας εἰς τὸν καταλογὸν τοὺς ἐν ἡλικίᾳ, καὶ δὴ χωρεῖν τοὺς ἄλλους, ἐν δὲ δὴ τούτοις φιλοσόφους τινὰς καὶ ριτορας καὶ παρασίτους πρῶτον τοίνυν ἀποδυσωμεν αὐτούς ἀνάγκη γὰρ τοὺς μέλλοντας ὅπλιζεσθαι γυμνοῦσθαι πρότερον θεῶ δὴ τοὺς ἄνδρας, ὃ γενναῖε, καθ' ἔκαστον καὶ δοκίμαζε τὰ σώματα τοὺς μεν τοίνυν αὐτῶν ὑπὸ ἐνδείας ἵδοις ἀν λεπτοὺς καὶ ὠχρούς, πεφρικοτας, ὡσπερ ἡδη τραυματίας παρειμένους ἀγῶνα μὲν γὰρ καὶ μάχην σταδιαίαν καὶ ὠθισμὸν καὶ κόνιν καὶ τραύματα μη γελοῖον ἢ λέγειν δύνασθαι φέρειν ἀνθρωπους ὡσπερ ἐκεινους τινὸς δεομένους ἀναλήψεως

41 ἄθρει δε πάλιν μεταβὰς τὸν παράσιτον ὅποιός τις φαινεται ἄρ' οὐχ ο μὲν τὸ σῶμα πρῶτον πολὺς καὶ τὸ χρῶμα ἥδυς, οὐ μέλας δὲ οὐδὲ λευκός—τὸ μὲν γαρ γυναικί, τὸ δὲ δούλῳ προσεοικεν—ἐπειτα θυμοειδῆς, δεινον βλεπων ὅποιον ημεῖν, μεγα και υφαιμον, οὐ γὰρ καλὸν δεδοικότα και θῆλιν ὀφθαλμον εις πόλεμον φέρειν ἄρ' οὐχ ο τοιοῦτος καλος μεν γένοιτ' ἀν καὶ ξῶν οπλιτης, καλὸς δὲ καὶ εὶς αποθάνοι νεκρός ¹

42 Άλλα τί δεῖ ταῦτα εικαζειν ἔχοντας αὐτῶν παραδειγματα, απλῶς γὰρ εἰπεῖν, εν πολέμῳ τῷ πωποτε ρητόρων ἢ φιλοσοφων οι μὲν οὐδὲ ὄλως υπέμειναι εὖω τοῦ τείχους προελθεῖν, ει δέ τις καὶ ἀιαγκασθεὶς παρεταξατο, φημὶ τοῦτον λείψαντα τὴν ταξιν ὑποστρέφειν

¹ νεκρος Α Μ Η καλῶς Μδδ Sommerbrodt excises καλῶς

THE PARASITE

necessary to take the field against them and not allow the farm-lands outside the walls to be laid waste, that the commander has called to the colours all those of military age, and that of course everybody is going, including certain philosophers and rhetoricians and parasites First, then, let us strip them to the skin, for those who are going to put on armour must first take off their clothes Now inspect your men, sir, one by one, and give them a physical examination Some of them you can see to be thin and pale through privation, shuddering, and as limp as if they had already been wounded Surely it would be ridiculous to say that fighting, hand-to-hand combat, pushing, dust, and wounds can be borne by men like these, who need something to brace them up! Pass on, and now see how the parasite looks! In the first place, is he not generous in his proportions and pleasing in his complexion, neither dark nor fair of skin, for the one befits a woman, and the other a slave, and besides, has he not a spirited look, with a fiery glance like mine, high and bloodshot? It is not becoming, you know, to go into battle with a timorous and womanish eye Would not such a man make a fine soldier in life and a fine corpse if he should die?¹

But what is the good of guessing about all this, when we have historical examples? To put it briefly, in war, of all the rhetoricians and philosophers that ever were, some have not dared to go outside the walls at all, and if any one of them ever took the field under compulsion, he deserted his post, I maintain, and beat a retreat

¹ Cf. *Fytaeus* 8 29-30, and § 55

THE WORKS OF LUCIAN

ΤΥΧΙΑΔΗΣ

‘Ως θαυμάσια πάντα καὶ οὐδὲν ὑπισχνῆ μέτριον
λέγει δὲ ὅμως

ΣΙΜΩΝ

Τῶν μὲν τοίνυν ρήτορων Ἰσοκράτης οὐχ ὄπως
εἰς πόλεμον ἔξῆλθέν ποτε, ἀλλ’ οὐδ’ ἐπὶ δικαστή-
ριον ἀνέβη, διὰ δειλίαν, οἷμαι, ὅτι οὐδὲ τὴν φωνὴν
διὰ τοῦτο εἶχεν ἔτι τί δ’,¹ οὐχὶ Δημάδης μὲν καὶ
Αἰσχίνης καὶ Φιλοκράτης ὑπὸ δέους εὐθὺς τῇ
καταγγελίᾳ τοῦ Φιλίππου πολέμου τὴν πόλιν
προῦδοσαν καὶ σφᾶς αὐτοὺς τῷ Φιλίππῳ καὶ
διετέλεσαν Ἀθήνησιν ἀεὶ τὰ ἐκείνου πολιτευό-
μενοι, ὃς εἴ γε καὶ ἄλλος τις Ἀθηναῖοις² κατὰ
ταῦτα ἐπολεμεῖ κακεῖνος ἐν αὐτοῖς ἥν φίλος
Τπερίδης δὲ καὶ Δημοσθένης καὶ Λυκούργος, οἵ
γε δοκοῦντες ἀνδρειότεροι κἀν ταῖς ἐκκλησίαις ἀεὶ³
θορυβοῦντες καὶ λοιδορούμενοι τῷ Φιλίππῳ, τί⁴
ποτε ἀπειργασαντο γενναῖον ἐν τῷ πρὸς αὐτὸν
πολέμῳ, καὶ Τπερίδης μὲν καὶ Λυκούργος οὐδὲ
ἔξῆλθον, ἀλλ’ οὐδὲ ὅλως ἐτόλμησαν μικρὸν ἔξω
παρακῦψαι τῶν πυλῶν, ἀλλ’ ἐντειχίδιοι ἐκάθηντο
παρ’ αὐτοῖς ἵδη πολιορκούμενοι γνωμίδια καὶ
προβούλευμάτια συντιθέντες ο δὲ δὴ κορυφαιό-
τατο, αὐτῶν, ο ταυτὶ λέγων ἐν ταῖς ἐκκλησίαις
συνεχῶ, “Φίλιππος γὰρ ὁ Μακεδὼν ὀλεθρος, ὅθεν
οὐδὲ ἀνδράποδον πρίαιτό τίς ποτε,” τολμήσας

¹ τί δὲ Ιετζαχε not in MSS

ὑσ—Αθηναῖοις Α Η Η ως—Αθηναῖος MSS

THE PARASITE

TYCHIADEN

What assertions, all surprising and none moderate !
But say your say, nevertheless

SIMON

Among the followers of rhetoric, Isocrates not only never went to war but never even went to court though cowardice I assume as that is why he could not even keep his voice¹. And did not Demades and Aeschines and Philocrites through fright, directly upon the declination of war against Philip, betray their city and themselves to Philip and continually direct public affairs at Athens in the interest of that man who was waging war upon the Athenians at that time if ever a man was, and he was then friend. Moreover, Hyperides and Demosthenes and Lycurgus, who put up a more courageous front and were always making an uproar and abusing Philip in the assemblies—what on earth did they do that was valiant in the war with him. Hyperides and Lycurgus did not even take the field—why, they did not even dare to show their heads just outside the gates, but safe within the walls, they sat at home as if the city were already besieged, framing trivial motions and petty resolutions¹. And is for the topmost of them, the man who was continually talking in the assembly about “Philip, the scoundrel from Macedon, where one could never even buy a decent slave !”² he did

¹ Every schoolboy knew—such was the interest in rhetoric—that Isocrates did not practise in the courts because his voice was too weak. The author pretends to think that its weakness must have been due to fright, and that therefore he was a terrible coward.

² Demosthenes, *Third Philippic* 31

THE WORKS OF LUCIAN

προελθεῖν εἰς τὴν Βοιωτίαν, πριν ἡ συμμῖξαι τὰ στρατόπεδα καὶ συμβαλεῖν εἰς χεῖρας ρίψις τὴν ἀσπίδα ἔφυγεν ἡ οὐδέπω ταῦτα πρότερον διήκουσας οὐδενός, πάνυ γνώριμα ὄντα οὐχ ὅπως Ἀθηναίοις, αλλὰ Θρᾳξὶ καὶ Σκύθαις, ὅθεν ἐκεῖνο τὸ κάθαρμα ἦν,

ΤΤΥΚΙΑΔΗΣ

43 Ἐπίσταμαι ταῦτα ἀλλ' οἵτοι μὲν ρήτορες καὶ λόγους λέγειν ἡσκηκότες, ἀρετὴν δὲ οὐ τί δὲ περὶ τῶν φιλοσόφων λέγεις, οὐ γὰρ δὴ τούτους ἔχεις ώσπερ ἐκείνους αἰτιάσθαι

ΣΙΜΩΝ

Οὗτοι πάλιν, ὡς Τυχιάδη, οἱ περὶ τῆς ἀνδρείας ὁσημέραι διαλεγομενοι καὶ κατατρίβοντες τὸ τῆς ἀρετῆς ὄνομα πολλῷ μᾶλλον τῶν ρητόρων φανοῦνται δειλότεροι καὶ μαλακώτεροι σκόπει δὴ οὕτως πρῶτον μὲν οὐκ ἔστιν ὄστις εἰπεῖν ἔχοι φιλόσοφον ἐν πολεμῷ τετελευτηκότα ἡτοι γὰρ οὐδεὶς οὐλῷ, ἐστρατείσαντο, ἢ εἰπερ ἐστρατευσαντο, παιτες, εφυγον Ἀντισθενης μὲν οὖν καὶ Διογένης καὶ Κράτης καὶ Ζήνων καὶ Πλατων καὶ Αἰσχίνης καὶ Ἀριστοτέλης καὶ πᾶς οὗτος ὁ ὄμιλος οὐδὲ εἶδον παράταξιν μονος δε τολμήσας ἐξελθεῖν εἰς τὴν επὶ Δηλίῳ¹ μαχην ο σοφὸς αὐτῶν Σωκράτης φευγων ἐκεῖθεν ἀπὸ τῆς Πάριηθος εἰς τὴν Ταυρέου

¹ επὶ Δηλίῳ (iesnēr εν τῇ πόλει ΝΙΣ

¹ The story that Demosthenes played the coward at Chalcionea was spread by his political enemies Aeschines (3. 244, 253) and Pytheus (Plut. Demosth. 20), see also Gellius 17. 21

THE PARASITE

venturie to join the advance into Boeotia, but before the armies joined battle and began to fight at close quarters he threw away his shield and fled¹ Has nobody ever told you that before? It is very well known, not only to the Athenians, but to the people of Thrace and Scythia, where that vagabond came from²

TYCHIADES

I know all that They were orators, however, who cultivated speech-making, not virtue What have you to say about the philosophhei? Surely you are not able to censure them as you did the others

SIMON

They in turn, Tychiades, though they talk every day about courage and wear the word virtue smooth, will be found far more cowardly and effeminate than the orators Look at it from this standpoint In the first place, there is nobody that can mention a philosophhei who died in battle, either they did not enter the service at all, or if they did, every one of them ran away Antisthenes, Diogenes, Crates, Zeno, Plato, Aeschines, Aristotle, and all that motley array never even saw a line of battle The only one who had the courage to go out for the battle at Delium, their wise Socrates, fled the field, fleeing for cover all the way from Paines to the gymnasium of Taureas³

¹ Cleobule, the mother of Demosthenes, was said to be Scythian on her mother's side (Aesch 3, 171)

² As a matter of fact Socrates displayed conspicuous valour in the retreat from Delium (Plato, *Laches* 181 b) The allusion to the gymnasium of Taureas rests upon a hazy recollection of the opening of the *Charmides*, where Socrates says that he visited it on the morning after his return from Potidaea Furthermore, there were no Spartan troops at Delium

THE WORKS OF LUCIAN

παλαιίστραν κατέφυγεν πολὺ γὰρ αὐτῷ ἀστειότερον ἐδόκει μετὰ τῶν μειρακυλλίων καθεζόμενον δαρίζειν καὶ σοφισμάτια προβάλλειν τοῖς ἐντυχανουσιν ἢ ἀνδρὶ Σπαρτιάτῃ μάχεσθαι

ΤΥΧΙΑΔΗΣ

“Ω γενναῖε, ταῦτα μὲν ἥδη καὶ παρ’ ἄλλων ἐπιθόμην, οὐ μὰ Δία σκωπτειν αὐτοὺς καὶ ὄνειδίζειν βουλομένων ώστε οὐδέν τί μοι δοκεῖς χαριζόμενος τῇ σεαυτοῦ τέχνῃ καταψεύδεσθαι τῶν 44 ἀνδρῶν ἀλλ’ εἰ δοκεῖ ἥδη, φέρε καὶ σὺ τὸν παράσιτον οποίος τίς ἔστιν ἐν πολέμῳ λέγε, καὶ εἰ καθόλως¹ λέγεται παράσιτός τις γενέσθαι τῶν παλαιῶν,

ΣΙΜΩΝ

Καὶ μήν, ὡ φιλότης, οὐδεὶς οὕτως² ἀνήκοος ‘Ομῆρου, οὐδέ ἀν παμπαν ἴδιώτης τύχη, δις οὐκ ἐπίσταται παρ’ αὐτῷ τοὺς ἀρίστους τῶν ἡρωῶν παρασίτους ὅντας ο τε γὰρ Νέστωρ ἐκεῖνος, οὐδὲ ἀπὸ τῆς γλωττῆς ὁσπερ μέλι ο λόγος απέρρει,³ αὐτοῦ τοῦ βασιλέως ταρασίτος ἦν, καὶ οὐτε τὸν ’Ιχιλλέα, ὁσπερ ἐδόκει τε καὶ ἦν τὸ σῶμα γενναιότατος, οὐτε τὸν Διομῆδην οὐτε τὸν Αἴαντα ὁ ’Αγαμέμνων ουτως επαινεῖ τε καὶ θαυμάζει ὁσπερ τον Νέστορα οὐδὲ γὰρ δέκα Αἴαντας εὑχεται γενέσθαι αυτῷ οὐτε δέκα ’Αχιλλέας πάλαι δ’ ἀν εαλωκέναι τὴν Τροίαν, εἰ τοιούτους ὅποιος ἦν οὗτος ο παράσιτος, καίπερ γέρων ὅν, στρατιώτας εἶχεν δέκα καὶ τὸν ’Ιδομενέα τὸν τοῦ Διὸς ἔγγονον ταρασίτον ’Αγαμέμνονος ὁμοίως λέγει

¹ καθόλως A M H καὶ δλως MSS

οὕτως Dindorf not in MSS

³ απέρρει νιλg απορρεῖ MSS

THE PARASITE

He thought it far nicer to sit and philander with boys and propound petty sophistries to any one who should come along than to fight with a Spartan soldier.

TYCHIADIS

My excellent friend I have already heard this from others, who certainly did not wish to ridicule or libel them so I do not in the least think that you are bellying them out of partiality to your own art. But if you are now willing tell what the parasite is like in war, and whether anybody at all among the ancient heroes is said to have been a parasite.¹

SIMON

Why, my dear friend no one is so unfamiliar with Homer, even if he is completely unlettered as not to know that in him the noblest of the heroes are parasites! The famous Nestor, from whose tongue speech flowed like honey, was parasite to the king himself, and neither Achilles, who seemed and was the finest in physique, nor Diomed nor Ajax was so lauded and admired by Agamemnon as Nestor. He does not pray to have ten of Ajax or ten of Achilles, but says that he would long ago have taken Troy if he had had ten soldiers like that parasite, old as he was.² Idomeneus, too, the son of Zeus, is similarly spoken of as parasite to Agamemnon.³

¹ The first orators were found in Homer notably Odysseus, Nestor, Menelaus. Also the beginnings of philosophy (Philon 2, frg. xxii). So the first parasites should be found there.

² *Iliad* 2, 371-374 ³ *Iliad* 4, 257-263

THE WORKS OF LUCIAN

ΤΤΧΙΑΔΗΣ

45 Ταῦτα μὲν καὶ αὐτὸς ἐπίσταμαι οὐπω γε μὴν
δοκῶ μοι γιγνωσκειν, πῶς δὴ τω ἀνδρε τῷ Ἀγα-
μέμνονι παράσιτοι ἥσαν

ΣΙΜΩΝ

Ἄναμνήσθητι, ὁ γενναῖε, τῶν ἐπῶν ἐκείνων
ῶνπερ αὐτὸς ὁ Ἀγαμέμνων πρὸς τὸν Ἰδομενέα
λέγει

ΤΤΥΙΑΔΗΣ

Ποίων,

ΣΙΜΩΝ

Σὸν δὲ πλεῖον δέπας αἰεὶ¹
ἔστηχ' ὡσπερ ἐμοὶ πιέειν ὅτε θυμὸς ἀνώγοι
ἐνταῦθα γὰρ τὸ αἰεὶ πλεῖον δέπας είρηκεν οὐχ
ὅτι τὸ ποτήριον διὰ παντὸς πλῆρες ἔστήκει τῷ
Ἰδομενεῖ καὶ μαχομένῳ καὶ καθεύδοντι, ἀλλ' ὅτι
αὐτῷ δι' ὅλου τοῦ βίου μόνῳ συνδειπνεῖν ὑπῆρχεν
τῷ βασιλεῖ, οὐχ ὡσπερ τοῖς λοιποῖς στρατιώταις
προς ημέρας τινὰς καλουμένοις

Γὸν μὲν γὰρ Λίαντα, επεὶ καλῶς ἐμονομάχησεν
τῷ Ἐκτορι, ‘εἴ, Ἀγαμέμνονα δῖον ἄγον,’ φησίν,
κατὰ τιμὴν ἀξιωθέντα ὄψὲ τοῦ παρὰ τῷ βασιλεῖ
δείπνοι ὁ δὲ Ἰδομενεὺς καὶ ο Νέστωρ ὁσημέραι
συνδείπνουν τῷ βασιλεῖ, ως αὐτὸς φησιν Νέσ-
τωρ δὲ παρασιτός μοι δοκεῖ τῶν βασιλέων μάλιστα
τεχνύτης καὶ ἀγαθὸς γενέσθαι οὐ γὰρ ἐπὶ τοῦ
Ἀγαμέμνονος ἄρξασθαι τῇ τέχνῃ, ἀλλὰ ἀνωθεν
ἐπὶ Καινέως καὶ Ἐξαδίου δοκεῖ δὲ οὐδὲ ἀν-

THE PARASITE

TYCHIADES

Of course I myself know all this, but I do not think that I yet see how the two men were parasites to Agamemnon

SIMON

Remember, my friend, those lines that Agamemnon himself addresses to Idomeneus

TYCHIADES

What lines?

SIMON

"Your beaker has always
Stood full, even as mine, to be drunk when the
spirit should move you"¹

For in saying there that the beaker "always stood full," he did not mean that Idomeneus' cup stood full under all circumstances, even when he fought or when he slept, but that he alone was privileged to eat with the king all the days of his life, unlike the rest of the soldiers, who were invited only on certain days.

As for Ajax, when he had fought gloriously in single combat with Hector, "they brought him to great Agamemnon,"² Homer says, and by way of special honour, he was at last counted worthy of sharing the king's table. But Idomeneus and Nestor dined with the king daily, as he himself says. Nestor, indeed, in my opinion was the most workmanlike and efficient parasite among the kings, he began the art, not in the time of Agamemnon, but away back in the time of Caeneus and Exadius,³

¹ *Iliad* 4, 262-263

Iliad 7, 312

³ Two generations earlier, *Iliad* 1, 250, 264

THE WORKS OF LUCIAN

παυσασθαι παρασιτῶν, εἰ μὴ ο Ἀγαμέμνων
ἀπέθανεν

ΤΙΧΙΑΔΗΣ

(Ουτοσὶ μὲν γενναῖος ο παράσιτος εἰ δὲ καὶ
ἄλλους τινὰς οἰσθα, πειρῶ λέγειν

ΣΙΜΩΝ

46 Τί οὖν, ὁ Γυχιάδη, οὐχὶ καὶ Πάτροκλος τοῦ
Ἀχιλλέως παρασιτος ἦν, καὶ ταῦτα οὐδενὸς τῶν
ἄλλων Ἐλλήνων φαυλοτερος οὐτε τὴν ψυχὴν
οὐτε τὸ σῶμα νεανίας ὡν, ἐγὼ γὰρ ουδ' αὐτοῦ
μοι δοκῶ τοῦ Ἀχιλλέως τεκμαίρεσθαι τοῖς ἔργοις
αὐτοῦ χείρω εἶναι τόν τε γὰρ Ἐκτορα ῥήξαντα
τὰς πυλας και παρὰ ταῖς ιαυσὶν είσω μαχόμενον
οὗτος ἔξεωσεν και τῇ Πρωτεσιλάου ναῦν ἥδη
καιομένην ἵσβεσεν, καίτοι ἐπεβάτευον αὐτῆς οὐχ
οι φαυλότατοι, ἀλλ' οι τοῦ Τελαμῶνος Αἴας τε
και Γεῦκρος ο μὲν οπλίτης ἀγαθός, ὁ δὲ τοξότης
και τοιλους μὲν απέκτεινε τῶν βαρβάρων, ἐν δὲ
ιη τουτοι, και Σαρπηδόνα τὸν παῖδα τοῦ Διός,
ο παρασιτος τοῦ Ἀχιλλέως και ἀπέθανεν δὲ
ηχι τοῦ ἄλλοις ὄμοιω, ἀλλὰ τον¹ μὲν Ἐκτορα
Ἀχιλλεις απέκτεινεν, εἰς ενα, και αὐτὸν τὸν
Ἀχιλλέα Πάρι, τον δε παράσιτον θεὸς και δύο
ἄνθρωποι και τελευτῶν δὲ φωνας ἀφῆκεν οὐχ
οία, ο γενναιοτατος Ἐκτωρ και προσπίπτων τὸν
Ἀχιλλέα και ικετεύων ὅπως ὁ νεκρὸς αὐτοῦ τοῖς

¹ αλλα τοι Fritzsche αλλ αυτον Ηδη

THE PARASITE

and by all appearances would never have stopped practising it if Agamemnon had not been killed

TYCHIADES

He was a doughty parasite, I grant you live to name some more, if you know of any

SIMON

What, Tychiades, was not Patroclus parasite to Achilles, and that too although he was quite as fine a young man, both in spirit and in physique, as any of the other Greeks? For my part I think I am right in concluding from his deeds that he was not even inferior to Achilles himself. When Hector broached the gates and was fighting within them beside the ships, it was he that thrust him out and extinguished the ship of Protesilaus, which was already in flames. Yet the fighters who manned that ship were not the most cowardly of all they were the sons of Telamon, Ajax and Teucer, one of whom was a good spearman, the other a good archer. And he slew many of the barbarians, among them Saipdon, the son of Zeus, this parasite of Achilles'. In his death too he was not to be compared with the others. Achilles slew Hector, man to man, and Paris slew Achilles himself, but it needed a god and two men to slay the parasite¹. And in dying, the words that he uttered were not like those of noble Hector, who humbled himself before Achilles and besought that his body be given back to his family no, they

¹ Apollo, Hector and Euphorbus, Hector's squires *Iliad* 16, 849-850

THE WORKS OF LUCIAN

οἰκείοις ἀποδοθῆ, ἀλλ' οίας εἰκὸς ἀφεῖναι παράσιτον τίνας δὴ ταύτας,

τοιοῦτοι δ' εἴπερ μοι ἐεἴκοσιν ἀντεβολησαν,
πιντες κ' αὐτοθ' ὅλοντο ἐμῷ ὑπὸ δουρὶ δαμέντες

ΤΥΧΙΑΔΗΣ

47 Ταῦτα μεν ικανῶς ὅτι δὲ μὴ φίλος ἀλλὰ παράσιτος ἦν ο Πατροκλος τοῦ Ἀχιλλέως πειρώ λέγειν

ΣΙΜΩΝ

Ἀντόν, ω Τυχιάδη, τον Πάτροκλον ὅτι παράσιτος ἦν λεγοντά σοι παρεξομαι

ΤΥΧΙΑΔΗΣ

Θαυμαστὰ λέγεις

ΣΙΜΩΝ

'Ακονε τοίνυν αὐτῶν τῶν ἐπῶν
μὴ ἔμα σῶν ἀπάνευθε τιθημεναι δστέ', 'Ἀχιλλεῦ,
ἀλλ' ὄμοῦ, ως ἐτραφην περ ἐν ὑμετέροισι δόμοισι
και παλιν υποβάς, "καὶ νῦν με δεξάμενος," φησίν,
"ο Πηλεὺ,

ετρεφει ἐι δυκέως και σον θεραποντ' ονόμηνε "

τουτεστι παρασιτον είχει εἰ μὲν τοινυν φιλον
ἐβουλετο τὸν Πατροκλον λέγειν, οὐκ ἀν αὐτον
ωνομαζειν θεραποντα ἐλεύθερος γὰρ ἦν ο Πάτρο
κλος τινας τοίνυν λέγει τοὺς θεράποντας, εἰ

THE PARASITE

were the sort of words that a parasite would naturally utter. What were they, do you ask?

"Even if twenty such men had come in my way in the battle,

All would have met their death, laid low by my spear on the instant "¹

TYCHIADES

Enough said as to that, but try to show that Patroclus was not the friend but the parasite of Achilles

SIMON

I shall cite you Patroclus himself, Tychiades, saying that he was a parasite

TYCHIADES

That is a surprising statement

SIMON

Listen then to the lines themselves

'Let my bones not lie at a distance from thine,
O Achilles

Let them be close to your side, as I lived in the house of our kindred "²

And again, farther on, he says "And now Peleus took me in and

Kept me with kindest care, and gave me the name of thy servant "³

That is, he maintained him as a parasite. If he had wanted to call Patroclus a friend, he would not have given him the name of servant, for Patroclus was a freeman. Whom, then, does he mean by

¹ *Iliad* 16, 8

² *Iliad* 23, 83

³ *Iliad* 23, 89

THE WORKS OF LUCIAN

μήτε τοὺς δούλους μήτε τοὺς φίλους, τοὺς παρασίτους δῆλον ὅτι· ἥ καὶ τὸν Μηριόνην τοῦ Ἰδομενέως καὶ αὐτὸν θεράποντα ὄνομάζει¹

Σκόπει δε ὅτι καὶ ἐνταῦθα τὸν μὲν Ἰδομενέα Διὸς όντα νῦν οὐκ ἀξιοῦ λέγειν “ἀτάλαντον Ἀρηὶ,” Μηριόνην δὲ τὸν παράσιτον αὐτοῦ

48 Τί δέ, οὐχὶ καὶ Ἀριστογείτων, δημοτικὸς ὡν καὶ πένης, ὁ σπερ Θουκυδίδης φησί, παράσιτος ἦν Ἀρμοδίου, τί δέ, οὐχὶ καὶ ἔραστής, ἐπιεικῶς γὰρ οἱ παράσιτοι καὶ ἔρασται τῶν τρεφόντων εἰσὶν οὗτος τοίνυν πάλιν ο παράσιτος τὴν Ἀθηναίων πόλιν τυραννούμενην εἰς ἐλευθερίαν ἀφείλετο, καὶ νῦν ἔστηκε χαλκοῦς ἐν τῇ ἀγορᾷ μετὰ τῶν παιδικῶν

Οὗτοι μεν δή, τοιοίδε ὄντες, μάλα ἀγαθοὶ παρασίτοι ἥσαν

49 Σὺ δὲ δὴ ποῖον τινα εἰκάζεις ἐν πολέμῳ τὸν παράσιτον, οὐχὶ πρῶτον μὲν ὁ τοιοῦτος ἀριστοποιησάμενος ἔξεισιν ἐπὶ τὴν παράταξιν, καθάπερ καὶ ὁ Ὁδυσσευς ἀξιοῦ, οὐ γὰρ ἄλλως ἐν πολέμῳ μάχεσθαι, φησίν, ἔστιν, εἴ καὶ² εὐθὺς ἄμα ἐώ μάχεσθαι δέοι καὶ ὃν ἄλλοι στρατιώται χρόνον ὑπὸ δέους ὁ μέν τις ἀκριβῶς ἀρμόζει τὸ κράνος, ὁ δὲ θωράκιον ἐνδύεται, ο δὲ αὐτὸ τὸ δεινὸν υποπτεύων τοῦ πολέμου τρέμει, οὗτος δὲ ἔσθίει τότε μάλα φαιδρῷ τῷ προσώπῳ καὶ μετὰ τὴν ἔξοδον εὐθὺς ἐν πρωτοις διαγωνίζεται ὁ δὲ τρέφων αὐτὸν ὄπισθεν ὑποτέτακται τῷ παρασίτῳ, κάκει-

¹ MSS (except Γ) add οὐτως οἶμαι καλούμενων τότε τῶν παρασίτων, excised by Hirschig, Jacobitz

² Text A M H οὐ ναρ αλλ ἦν πολεμφ μάχεσθαι φησιν εστιάσει καὶ MSS

THE PARASITE

servants, if not either friends or slaves? Parasites, evidently. In the same way he calls Meriones too a servant of Idomeneus¹

Observe also that in the same passage it is not Idomeneus, the son of Zeus, whom he thinks fit to call "unyielding in battle" but Meriones, his parasite

Again, was not Aristogeiton, who was a man of the people and a pauper, as Thucydides says, parasite to Harmodius²? Was he not his lover also? Naturally parasites are lovers of those who support them. Well, this parasite restored the city of Athens to freedom when she was in bondage to a tyrant, and now his statue stands in bronze in the public square along with that of his favourite

Certainly these men, who were of such distinction were very doughty parasites

What is your own inference as to the character of the parasite in war? In the first place, does he not get his breakfast before he leaves his quarters to fall in, just as Odysseus thinks it right to do? Under no other circumstances, he says, is it possible to continue fighting in battle even if one should be obliged to begin fighting at the very break of day³? While the other soldiers in affright are adjusting their helmets with great pains, or putting on their breastplates, or quaking in sheer anticipation of the horrors of war, the parasite eats with a very cheerful visage, and directly after marching out he begins to fight in the first line. The man who supports him is posted in the second line, behind the parasite, who covers

¹ *Iliad* 13, 246

² *Iliad* 13, 295

³ Thucydides 6 54, 2

⁴ *Iliad* 19, 160-163

THE WORKS OF LUCIAN

νος αὐτὸν ὥσπερ ὁ Αἴας τὸν Τεῦκρον ὑπὸ τῷ
σάκει καλύπτει, καὶ τῶν βελῶν ἀφιεμένων γυμ-
νώσας ἔαυτὸν τοῦτον σκέπτει βούλεται γὰρ ἐκεῖνον
μᾶλλον σώζειν ἢ ἔαυτόν

50 Εἰ δὲ δὴ καὶ πέσοι παρασιτος ἐν πολέμῳ, οὐκ
ἄν ἐπ' αὐτῷ δηπου οὔτε λοχαγὸς οὔτε στρατιώτης
αισχυνθείη μεγάλω τε δύτι νεκρῷ καὶ ὥσπερ ἐν
συμποσίῳ καλῷ καλῷς κατακειμένῳ ὡς ἀξιόν
γε φιλοσόφου νεκρὸν ἵδειν τούτῳ παρακείμενον,
ξηρόν, ρυπῶντα, μακρὸν πωγώνιον ἔχοντα, προ-
τεθνηκοτα τῆς μάχης, ἀσθενῆ ἀνθρωπον τίς οὐκ
ἄν καταφρονήσειε ταύτης τῆς πόλεως τοὺς ὑπασ-
πιστὰς αὐτῆς οὕτως κακοδαίμονας ὄρων, τίς δὲ
οὐκ ἄν εἰκάσαι, χλωροὺς καὶ κομήτας ορῶν ἀνθρω-
πίσκους κειμενούς, τὴν πόλιν ἀποροῦσαν συμμά-
χων τοὺς ἐν τῇ ειρκτῇ κακούργους ἐπιλύσαι τῷ
πολέμῳ,

51 Τοιοῦτοι μεν ἐν πολέμῳ πρὸς ρίγτορας καὶ φιλο-
σόφους εἰσὶν οι παράσιτοι ἐν εἰρήνῃ δὲ τοσούτῳ
μοι δοκεῖ διαφερειν¹ παρασιτικὴ φιλοσοφίας ὅσον
αὐτὴ ἡ εἰρήνη πολέμου

Καὶ πρῶτον, εἰ δοκεῖ, σκοπῶμεν τὰ τῆς εἰρήνης
χωρία

ΤΥΧΙΑΔΗΣ

Ούπω συνίημι ο τι τοῦτο πως βούλεται, σκο-
πῶμεν δὲ ὄμως

ΣΙΜΩΝ

Οὐκοῦν ἀγορὰν καὶ δικαστήρια καὶ παλαίστρας
καὶ γυμνάσια καὶ κυνηγέσια καὶ συμπόσια ἔγωγε
φαίην ἄν πόλεως χωρία

¹ διαφερειν *vulg* καὶ διαφερειν MSS

THE PARASITE

him with his shield as Ajax covered Teucer, and when missiles are flying exposes himself to protect his patron, for he prefers to save his patron rather than himself.

If a parasite should actually fall in battle, certainly neither captain nor private soldier would be ashamed of his huge body, elegantly reclining as at an elegant banquet. Indeed it would be worth one's while to look at a philosopher's body lying beside it, lean, squalid, with a long beard, a sickly creature dead before the battle! Who would not despise this city if he saw that her targeteers were such wretches? Who, when he saw pale, long-haired varlets lying on the field, would not suppose that the city for lack of resources had freed for service the malefactors in her prison?

That is how parasites compare with rhetoricians and philosophers in war. In peace, it seems to me, Parasitic excels philosophy as greatly as peace itself excels war.

First, if you please, let us consider the strongholds of peace.

TYCHIADES

I do not understand what that means, but let us consider it all the same.

SIMON

Well, I should say that market places, law-courts, athletic fields, gymnasia, hunting-parties and dinners were a city's strongholds.

THE WORKS OF LUCIAN

νος αὐτὸν ὥσπερ ὁ Αἴας τὸν Τεῦκρον ὑπὸ σάκει καλύπτει, καὶ τῶν βελῶν ἀφιεμένων γυνώσας ἔαυτὸν τοῦτον σκέπτει βούλεται γὰρ ἐκεῖν μᾶλλον σώζειν ἢ ἔαυτόν

50 Εἰ δὲ δὴ καὶ πέσοι παράσιτος ἐν πολέμῳ, οἱ ἀν ἐπ' αὐτῷ δηπου οὔτε λοχαγὸς οὔτε στρατιώτ αἰσχυνθείη μεγάλω τε ὅντι νεκρῷ καὶ ὥσπερ συμποσίῳ καλῷ καλῶς κατακειμένῳ ὡς ἄξι γε φιλοσόφου νεκρὸν ἰδεῖν τούτῳ παρακείμενο ξηρόν, ρύπωντα, μακρὸν πωγώνιον ἔχοντα, πρι τεθυηκοτα τῆς μάχης, ἀσθενῆ ἀνθρωπον τίς οἱ ἀν καταφρονησειε ταυτης τῆς πόλεως τοὺς ὑπας πιστὰς αὐτῆς οὕτως κακοδαίμονας ὄρῶν, τίς ι οὐκ ἀν εἰκάσαι, χλωροὺς καὶ κομήτας ορῶν ἀνθρα πίσκους κειμένους, τὴν πόλιν ἀποροῦσαν συμμα χων τοὺς ἐν τῇ είρκτῃ κακούργους ἐπιλύσαι τι πολέμω,

Τοιοῦτοι μὲν ἐν πολέμῳ προς ρήτορας καὶ φιλο 51 σόφους είσὶν οἱ παρασιτοι ἐν εἰρήνῃ δὲ τοσούτοι μοι δοκεῖ διαφέρειν¹ παρασιτικὴ φιλοσοφίας ὅσοι αὐτὴ ἡ εἰρήνη πολέμου

Καὶ τρῶτον, εἰ δοκεῖ, σκοπῶμεν τὰ τῆς εἰρήνης χωρία

ΤΙ ΚΙΑΔΗΣ

Ούπω συνίημι ο τι τοῦτό πως βούλεται, σκο πῶμεν δὲ ὄμως

ΣΙΜΩΝ

Οὐκοῦν ἀγορὰν καὶ δικαστήρια καὶ παλαιότρας καὶ γυμνάσια καὶ κυνηγέσια καὶ συμπόσια ἔγωγε φαίην ἀν πολεως χωρία

¹ διαφέρειν i uig καὶ διαφέρειν MSS

THE PARASITE

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SIMON

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THE WORKS OF LUCIAN

ΤΙ ΚΙΑΔΗΣ

Πανυ μὲν οὖν

ΣΙΜΩΝ

‘Ο τοίνυν παράσιτος εἰς ἀγορὰν μὲν καὶ δικαστήρια οὐ πάρεισιν, ὅτι, οἶμαι, τοῖς συκοφάνταις πάντα τὰ χωρία ταῦτα μᾶλλον προσήκει καὶ ὅτι οὐδὲν μέτριόν ἔστιν τῶν ἐν τούτοις γιγνομένων, τὰ δὲ παλαιότερας καὶ τὰ γυμνάσια καὶ τὰ συμπόσια διώκει καὶ κοσμεῖ μόνος οὗτος ἐπεὶ τίς ἐν παλαιστρᾷ φιλόσοφος ἡ ῥήτωρ ἀποδὸς ἀξιος συγκριθῆναι παρασίτου τῷ σώματι, ἡ τίς ἐν γυμνασίᾳ τούτων ὄφθεὶς οὐκ αἰσχύνη μᾶλλον τοῦ χωρίοις ἔστι, καὶ μὴν ἐν ἐρημίᾳ τούτων οὐδεὶς ἀνύποσταί θηριον ὁμόσει ιόν, ὃ δὲ παρασίτος αὐτά ταῦτα μένει καὶ δέχεται ῥᾳδίως, μεμελετηκὼς αὐτῶν ἐν τοῖς δείπνοις καταφρονεῖν, καὶ οὕτε ἔλαφος οὕτε σῦς αὐτὸν ἐκπλήγτει πεφρικως, ἀλλὰ κανὸς ἐπ’ αὐτὸν ὁ σῦς τὸν δόδοντα θήγη, καὶ ὁ παρασίτος ἐπὶ τὸν σῦν ἀντιθήγει τοὺς μὲν γὰρ λαγῶς διώκει μᾶλλον τῶν κυνῶν ἐν δὲ δὴ συμποσίῳ τίς ἀν καὶ ἀμιλλησαιτο παρασίτῳ ἥτοι παίζοντι ἡ ἐσθίοντι, τίς δ’ ἀν μᾶλλον εὐφράναι τοὺς συμπότας, πότερόν ποτε οὗτος ἄδων καὶ σκώπτων, ἡ ἄνθρωπος μὴ γελῶν, ἐν τριβωνίῳ κείμενος, εἰς τὴν γῆν ὄρων, ὥσπερ ἐπὶ πένθος οὐχὶ συμπόσιον ἥκων, καὶ ἔμοιγε δοκεῖ, ἐν συμποσίῳ φιλόσοφος τοιοῦτόν ἔστιν οἷον ἐν βαλανείῳ κύων

52 Φέρε δὴ ταῦτα ἀφέντες ἐπ’ αὐτὸν ἥδη βαδίζωμεν τὸν βίον τοῦ παρασίτου, σκοποῦντες ἄμα καὶ παραβάλλοντες ἐκεῖνον

Πρῶτον τοίνυν ἔδοι τις ἀν τὸν μὲν παράσιτον

THE PARASITE

TYCHIDES

To be sure

SIMON

The parasite does not appear in the market-place or the courts because, I take it, all these points are more appropriate to swindlers, and because nothing that is done in them is good form, but he frequents the athletic fields, the gymnasia, and the dinners, and ornaments them beyond all others. On the athletic field what philosopher or rhetorician, once he has taken his clothes off, is fit to be compared with a parasite's physique? What one of them when seen in the gymnasium is not actually a disgrace to the place? In the wilds, too, none of them could withstand the charge of a beast, the parasite, however, awaits their attack and receives it easily, having learned to despise them at dinners, and neither stag nor bristling boar affrights him, but if the boar whets his tusks for him, the parasite whets his own for the boar! After a hare he is as keen as a hound. And at a dinner, who could compete with a parasite either in making sport or in eating? Who would make the guests merrier? He with his songs and jokes, or a fellow who lies there without a smile, in a short cloak, with his eyes upon the ground, as if he had come to a funeral and not to a banquet? In my opinion, a philosopher at a banquet is much the same thing as a dog in a bath-house!

Come now, let us dismiss these topics and forthwith turn to the parasite's way of living, considering it the same time and comparing with it that of the others.

In the first place, you can see that the parasite

THE WORKS OF LUCIAN

αὶ δόξης καταφρονοῦντα καὶ οὐδὲν αὐτῷ μέλοι
 ὁ τι ἀν¹ οἱ ἀνθρωποι οἴωνται περὶ αὐτοῦ, ῥήτορας
 δὲ καὶ φιλοσόφους εύροι τις ἀν οὐ τινάς, ἀλλὰ
 πάντας ὑπὸ τύφου καὶ δόξης τριβέντας, καὶ οἱ
 δόξης μόνον, ἀλλὰ καὶ ὁ τούτου αἰσχιόν ἐστιν
 ὅπ' ἀργυρίου καὶ ὁ μὲν παράσιτος οὔτως ἔχει
 πρὸς ἀργυρίου ὡς οὐκ ἀν τις οὐδὲ πρὸς τὰς ἐι
 τοῖς αἰγαλοῖς ψηφίδας ἀμελῶς ἔχοι, καὶ οὐδὲν
 αὐτῷ δοκεῖ διαφέρειν τὸ χρυσίον τοῦ πυρός ο
 γε μὴν ῥήτορες, καὶ ὁ δεινότερόν ἐστιν, καὶ οἱ
 φιλοσοφεῖν φάσκοντες πρὸς αὐτά οὔτως διάκειντα
 κακοδαιμόνως, ὥστε τῶν μάλιστα νῦν εὐδοκι
 μούντων φιλοσόφων—περι μὲν γὰρ τῶν ῥητόρων τ
 δεῖ λέγειν,—ὅ μὲν δικάζων δίκην δώροις ἐπ' αὐτὶ²
 ἐάλω,³ ὁ δὲ παρὰ βασιλέως ὑπὲρ τοῦ συνεῦνα
 μισθὸν αἴτει καὶ οὐκ αἰσχύνεται ὅτι³ πρεσβύτη⁴
 ἀνὴρ διὰ τοῦτο αποδημεῖ καὶ μισθοφορεῖ καθάπερ
 Ἰνδὸς ἢ Σκύθης αἰχμάλωτος, καὶ οὐδὲ αὐτὸς τι
 ὄνομα αἰσχύνεται ὁ λαμβάνει

53 Εὔροις δὲ ἀν οὐ μόνον ταῦτα περὶ τούτους, ἀλλὰ
 καὶ ἄλλα πάθη, οἷον λύπας καὶ ὄργας καὶ φθόνον
 καὶ παντοίας ἐπιθυμίας ὁ γε μὴν παράσιτο⁵
 ἔξωθεν τούτων ἐστὶν ἀπάντων οὐτε γὰρ ὄργιζεται
 δι' ἀνεξικακίαν καὶ ὅτι οὐκ ἔστιν αὐτῷ ὅτῳ ὄργι
 σθείη καὶ εἰ ἀγανακτήσειεν δέ ποτε, ἡ ὄργη
 αὐτοῦ χαλεπὸν μὲν οὐδὲ σκυθρωπὸν οὐδὲν ἀπερ
 γάζεται, μᾶλλον δὲ γέλωτα, καὶ εὐφραίνει τοὺς
 συνόντας λυπεῖται γε μὴν ἥκιστα παντων, τοῦτο

¹ δ τι ἀν Fritzsche τί ἀν MSS (τι ὦν Γ² ὡν vulg.)

² MSS (except ΓΩΖ¹) add αλλ δ μεν (ἄλλος δε Ν) μισθὸι
 σοφιστεύων εισπραττεται τοὺς μανθάνοντας, excised by Jacobitz
 δτι A M H ἔτι (εἰ τι) MSS

THE PARASITE

always despises reputation and does not care at all what people think about him, but you will find that rhetoricians and philosophers, not merely here and there but everywhere, are harassed by self esteem and reputation—yes, not only by reputation, but what is worse than that, by money¹ The parasite feels greater contempt for silver than one would feel even for the pebbles on the beach, and does not think gold one whit better than fire The rhetoricians, however, and what is more shocking, those who claim to be philosophers, are so wretchedly affected by it that among the philosophers who are most famous at present—for why should we speak of the rhetoricians?—one was convicted of taking a bribe when he served on a jury, and another demands pay from the emperor as a private tutor, he is not ashamed that in his old age he resides in a foreign land on this account and works for wages like an Indian or Scythian prisoner of war—not even ashamed of the name that he gets by it¹

You will find too that they are subject to other passions as well as these, such as distress, anger, jealousy, and all manner of desires The parasite is far from all this, he does not become angry because he is long-suffering, and also because he has nothing to get angry at, and if he should become indignant at any time, his temper does not give rise to any unpleasantness or gloom, but rather to laughter, and makes the company merry He is least of all subject

¹ The allusion is uncertain The emperor is probably Marcus Aurelius, if so, the philosopher may be Sextus of Chaeronea, or the Apollonius whom Lucian mentions in *Demonax* 31

THE WORKS OF LUCIAN

τῆς τέχνης παρασκευαζούσης αὐτῷ καὶ χαριζό^{μένης}, μὴ ἔχειν ὑπὲρ δτου λυπηθείη οὔτε γὰρ χρήματά ἔστιν αὐτῷ οὔτε οἰκος οὔτε οἰκέτης οὔτε γυνὴ οὔτε παῖδες, ὡν διαφθειρομένων πᾶσα ἀνάγκη ἔστι λυπεῖσθαι τὸν ἔχοντα αὐτά¹ ἐπιθυμεῖ δι οὔτε δόξης ούτε χρημάτων, ἀλλ' οὐδὲ ὥραιοι τινός

ΤΥΧΙΑΔΗΣ

γ4 'Αλλ', ὁ Σίμων, εἰκός γε ἐνδείᾳ τροφῆς λυπη θῆναι αὐτόν

ΣΙΜΩΝ

'Ἄγνοεῖς, ὁ Τυχιαδη, δτι ἔξ ἀρχῆς οὐδὲ παρά σιτος ἔστιν ούτος, οστις ἀπορεῖ τροφῆς οὐδὲ γὰρ ἀνδρεῖος ἀπορίᾳ ἀνδρείας ἔστιν ἀνδρεῖος, οὐδὲ φρόνιμος ἀπορίᾳ φρενῶν ἔστιν φρόνιμος ἄλλως γὰρ οὐδὲ² παράσιτος ἀν εἴη πρόκειται δὲ ἡμῖν περὶ παρασίτου ζητεῖν δντος, οὐχὶ μὴ δντος ε δὲ³ δ ἀνδρεῖος ούκ ἄλλως η παρουσίᾳ ἀνδρειό τητος καὶ δ φρόνιμος παρουσίᾳ φρονήσεως, καὶ παράσιτος δὲ παρουσίᾳ τοῦ παρασιτεῖν παράσιτος ἔσται ως εί γε τούτῳ μὴ ὑπάρχοι αὐτῷ, περὶ ἄλλου τινός, καὶ οὐχὶ παρασίτου, ζητήσομεν

ΤΥΧΙΑΔΗΣ

Οὐκοῦν οὐδέποτε ἀπορήσει παράσιτος τροφῆς,

ΣΙΜΩΝ

'Εοικεν ώστε ούτ επὶ τούτῳ ουτ' επ' ἄλλω⁴ εστὶν οτω λυπηθείη ἄν

¹ MSS *ιδι* επει ταῦτα απολλυνται, omitted by Lascaris γαρ ουδὲ *νιλγ* γε ούτε MSS

³ ει δε *νιλγ* ει δε μὴ MSS

⁴ οὐτ επι τοιτῷ οὐτ επ ἄλλω *νιλγ* επὶ τοίτῳ ουκ επ' ἄλλω MSS

THE PARASITE

to distress, as his art supplies him gratuitously with the advantage of having nothing to be distressed about. For he has neither money nor house nor servant nor wife nor children, over which, if they go to ruin, it is inevitable that their possessor should be distressed. And he has no desires, either for reputation or money, or even for a beautiful favourite.

TYCHIADES

But, Simon, at least he is likely to be distressed by lack of food.

SIMON

You fail to understand, Tychiades, that *a priori* one who lacks food is not a parasite. A brave man is not brave if he lacks bravery, nor is a sensible man sensible if he lacks sense. On any other supposition the parasite would not exist, and the subject of our investigation is an existent, not a non-existent parasite. If the brave man is brave for no other reason than because he has bravery at his command, and the sensible man because he has sense at his command, so, too, the parasite is a parasite because he has food at his command, consequently, if this be denied him, we shall be studying some other sort of man instead of a parasite.

TYCHIADES

Then a parasite will never lack food?

SIMON

So it appears, therefore he cannot be distressed, either by that or by anything else whatsoever.

THE WORKS OF LUCIAN

- 55 Καὶ μὴν καὶ πάντες ομοῦ καὶ φιλόσοφοι καὶ
 ῥήτορες φοβοῦνται μάλιστα τούς γέ τοι πλεί-
 στους αὐτῶν εύροι τις ἀν μετὰ ξύλου προιόντας,
 οὐκ ἀν δή που, εἰ μὴ ἐφοβοῦντο, ὡπλισμένους,
 καὶ τὰς θύρας δὲ μάλα ἐρρωμένως ἀποκλείοντας,
 μή τις ἄρα υսκτωρ ἐπιβουλεύσειεν αὐτοῖς δεδιό-
 τας ὁ δὲ τὴν θύραν τοῦ δωματίου προστίθησιν
 εικῆ, καὶ τοῦτο ὡς μὴ ὑπ' ἀνέμου ἀνοιχθείη, καὶ
 γενομένου ψόφου ιὔκτωρ οὐδέν τι μᾶλλον θορυ-
 βεῖται ἢ μὴ γενομένου, καὶ δι' ἐρημίας δὲ ἀπιών
 ἄνευ ξίφους οδεύει φοβεῖται γὰρ οὐδὲν οὐδαμοῦ
 φιλοσόφους δὲ ἡδη ἐγὼ πολλάκις εἶδον, οὐδενὸς
 δοντος δεινοῦ, τόξα ἐνεσκευασμένους ξύλα μὲν
 γὰρ ἔχουσιν καὶ εἰς βαλανεῖον ἀπιόντες καὶ ἐπ
 ἄριστον
- 56 Παρασίτου μέντοι οὐδεὶς ἔχοι κατηγορῆσαι
 μοιχέαν ἢ βλαν ἢ ἀρπαγὴν ἢ ἄλλο τι ἀδίκημα
 απλῶς ἐπεὶ ὅ γε τοιοῦτος οὐκ ἀν εἴη παράσιτος,
 ἀλλ' ἑαυτὸν ἔκεινος ἀδικεῖ ὥστ' εἰ μοιχεύσας
 τύχοι, ἅμα τῷ ἀδικήματι καὶ τούνομα μεταλαμ-
 βάνει τοῦ ἀδικημάτος ὥσπερ γὰρ ὁ ἀγαθὸς
 φαῦλα ποιῶν διὰ τοῦτο οὐκ ἀγαθός,¹ ἀλλὰ φαῦλος
 εἶναι ἀναλαμβάνει, οὕτως, οἷμαι, καὶ ο παρά-
 σιτος, εάν τι ἀδικῇ, αὐτὸ μὲν τοῦτο ὅπερ ἐστὶν
 ἀποβάλλει, ἀναλαμβάνει δὲ ὁ ἀδικεῖ ἀδικήματα
 δὲ τοιαῦτα ῥητόρων καὶ φιλοσόφων ἀφθονα οὐ
 μόνον ίσμεν αὐτοὶ² γεγονότα καθ' ήμᾶς, ἀλλὰ

¹ Text A M H ὥσπερ τὸ οὐκ αγαθὸς Γ¹ΩΖ, ωσπερ οὐ τὸ
 αγαθὸς Γ other MSS ὥσπερ δὲ ὁ κακὸς οὐ τὸ αγαθὸς Jucobitz,
 ωσπερ δε ὁ εξ αγαθοῦ φαῦλος οὐ τὸ αγαθὸς Flittsche
 αυτοὶ Cobet αυτοῖς MSS

THE PARASITE

Moreover, all the philosophers and rhetoricians, to a man, are particularly timid. At all events you will find that most of them appear in public with a staff—of course they would not have armed themselves if they were not afraid—and that they lock their doors very securely for fear that someone might plot against them at night. The parasite, however, casually closes the door of his lodgings, just to prevent it from being opened by the wind, and when a sound comes at night, he is no more disturbed than as if it had not come, and when he goes through unfrequented country he travels without a sword, for he does not fear anything anywhere. But I have often seen philosophers armed with bows and arrows when there was nothing to fear, and as for staves, they carry them even when they go to the bath and to luncheon.

Again, nobody could accuse a parasite of adultery or assault or larceny or any other offence at all, since a man of that character would be no parasite, he wrongs himself. Therefore if he should commit adultery, for instance, along with the offence he acquires the name that goes with it. Just as a good man who behaves badly thereby acquires the name of bad instead of good, so, I take it, if the parasite commits any offence, he loses his identity and becomes identified with his offence. But not only are we ourselves aware of such offences on the part of rhetoricians and philosophers committed without

THE WORKS OF LUCIAN

κάν τοῖς βιβλίοις ἀπολελειμμένα ὑπομνήματα
εχομεν ὃν ἡδίκησαν ἀπολογία μὲν γὰρ Σωκρα-
τους ἐστὶν καὶ Αἰσχίνου καὶ Τπερίδου καὶ Δημο-
σθένους καὶ τῶν πλείστων σχεδόν τι ρητόρων καὶ
σοφῶν, παρασίτου δὲ οὐκ ἐστιν απολογία οὐδ'
ἔχει τις εἰπεῖν δίκην πρὸς παράσιτόν τινι γεγραμ-
μειην

57 Ἐλλὰ νὴ Δία ὁ μὲν βίος τοῦ παρασίτου κρείτ-
των ἐστὶν τοῦ τῶν ρητόρων καὶ τῶν φιλοσόφων, ὁ
δὲ θάνατος φαυλότερος, πάνυ μὲν οὖν τούναντίον
παρὰ πολὺ εὐδαιμονέστερος φιλοσόφους μὲν γὰρ
ἴσμεν ἅπαντας ἡ τοὺς πλειστους κακοὺς κακῶς
ἀποθανόντας, τοὺς μὲν ἐκ καταδίκης, ἑαλωκότας
ἐπὶ τοῖς μεγίστοις ἀδικήμασι, φαρμάκῳ, τοὺς δὲ
καταπρησθέντας τὸ σῶμα ἅπαν, τοὺς δὲ ἀπὸ[·]
δυσουρίας φθινήσαντας, τοὺς δὲ φυγόντας παρ-
σίτου δὲ θάνατον οὐδεὶς ἔχει τοιούτον εἰπεῖν, ἀλλὰ
τὸν εὐδαιμονέστατον φαγόντος καὶ πιόντος ει-
δέ τις καὶ δοκεῖ βιαίω τετελευτηκέναι θανάτῳ,
ἀπεπτήσας ἀπέθανεν

ΤΥΧΙΑΔΗΣ

58 Ταῦτα μὲν ικανῶς διημίλληται σοι τὰ πρὸς
τοὺς φιλοσοφους ὑπὲρ τοῦ παρασίτου λοιπὸν
δὲ εἰ καλὸν καὶ λυσιτελές ἐστιν τὸ κτῆμα τοῦτο
τῷ τρέφοντι, πειρῶ λέγειν ἐμοὶ μὲν γὰρ δοκοῦσιν
ῶσπερ εὐεργετοῦντες καὶ χαριζόμενοι τρέφειν
αὐτοὺς οἱ πλούσιοι, καὶ εἶναι τοῦτο αἰσχύνην τῷ
τρεφομένῳ

ΣΙΜΩΝ

‘Ως ἡλίθια γε σου, ὡ Τυχιαδη, ταῦτα, εἰ μὴ

THE PARASITE

number in our times, but we also possess records of their misdeeds left behind in books. And there are speeches in defence of Socrates, Aeschines, Hyperides, Demosthenes, and very nearly the majority of orators and sages, whereas there is no speech in defence of a parasite, and nobody can cite a suit that has been brought against a parasite.

Granted that the life of a parasite is better than that of a rhetorician or a philosopher, is his death worse? Quite to the contrary, it is happier by far. We know that most, if not all, of the philosophers died as wretchedly as they had lived, some died by poison, as a result of judicial sentence, after they had been convicted of the greatest crimes, some had their bodies completely consumed by fire, some wasted away through retention of urine, some died in exile.¹ But in the case of a parasite no one can cite any such death—nothing but the happy, happy death of a man who has eaten and drunk, and any one of them who is thought to have died by violence died of indigestion.

TYCHIADES

You have satisfactorily championed the cause of the parasite against the philosophers. Next try to explain whether he is a good and useful acquisition to his supporter, for to me it seems that the rich play the part of benefactors and philanthropists in supporting them, and that this is dishonourable to the man who receives support.

SIMON

How silly of you, Tychiades, not to be able to

¹ Socrates, Empedocles (and Peregrinus Proteus), Epicurus, Aristotle

THE WORKS OF LUCIAN .

δύνασαι γινώσκειν ότι πλούσιος ἀνήρ, εἰ καὶ τὸ
Γύγον χρυσίον ἔχοι, μόνος ἐσθίων πένης ἐστὶν
καὶ προιὼν ἄνευ παρασίτου πτωχὸς δοκεῖ, καὶ
ώσπερ στρατιωτης χωρὶς δπλων ἀτιμότερος καὶ
ἐσθῆς ἄνευ πορφύρας καὶ ἵππος ἄνευ φαλάρων,
ούτω καὶ πλούσιος ἄνευ παρασίτου ταπεινός τις
καὶ εὐτελῆς φαίνεται καὶ μὴν ὁ μὲν πλούσιος

59 κοσμεῖται υπ' αὐτοῦ, τὸν δὲ παράσιτον πλούσιος
οὐδέποτε κοσμεῖ ἄλλως τε οὐδὲ ὄνειδος αὐτῷ
ἐστιν, ως σὺ φήσ, τὸ παρασιτεῖν ἐκείνῳ, δῆλον
ότι ώς τινι κρείττονι χείρονα, ὅπου¹ γε μὴν τῷ
πλουσίῳ τοῦτο λυσιτελές ἐστιν, τὸ τρέφειν τὸν
παράσιτον, φ γε μετὰ τοῦ κοσμεῖσθαι ὑπ' αὐταῦ
καὶ ἀσφάλεια πολλὴ ἐκ τῆς τούτου δορυφορίας
ὑπάρχει οὔτε γὰρ μάχη ρᾳδίως ἀν τις ἐπιχει-
ρήσαι τῷ πλουσίῳ τούτον ὄρῶν παρεστῶτα, ἀλλ'
οὐδ' ἀν ἀποθάνοι φαρμάκω οὐδεὶς ἔχων παρά-
σιτον τίς γὰρ ἀν τολμήσειεν ἐπιβουλεύσαί τινι
τούτου προεσθίοντος καὶ προπίνοντος, ώστε ο
πλούσιος οὐχὶ κοσμεῖται μόνον, ἀλλὰ καὶ ἐκ τῶν
μεγίστων κινδύνων ὑπὸ τοῦ παρασίτου σώζεται
οὕτω μὲν² ο παράσιτος διὰ φιλοστοργίαν πάντα
κίνδυνον ὑπομένει, καὶ οὐκ ἀν παραχωρησειεν
τῷ πλουσίῳ φαγεῖν μόνῳ,³ ἀλλὰ καὶ ἀποθανεῖν
αἴρεται συμφαγων

ΤΤΥΙΑΔΗΣ

60 Παντα μοι δοκεῖς, ὡ Σίμων, διεξελθεῖν ὑστε
ρήσας οὐδεν τῆς σεαυτοῦ τέχνης, οὐχ ὥσπερ αὐτὸς

¹ οπου νυιg οπας MSS

- οὕτω μεν νυιg αὗτε μην, ατε μὴν, θτε μὲν MSS -

² μόνῳ N μόνον other MSS

THE PARASITE

realise that a rich man, even if he has the wealth of Gyges, is poor if he eats alone, that if he takes the all without a parasite in his company he is considered a pauper, and that just as a soldier without arms, or a mantle without a purple border, or a horse without trappings is held in less esteem, so a rich man without a parasite appears low and cheap. Truly, he is an ornament to the rich man, but the rich man is never an ornament to the parasite. Furthermore, it is no disgrace to him to be the rich man's parasite, as you imply, evidently assuming that he is the inferior and the other a superior, since surely it is profitable for the rich man to support the parasite, seeing that, besides having him as an ornament, he derives great security from his service as bodyguard. In battle nobody would readily attack the rich man while he saw the other standing by, and in fact no one could die by poison who had a parasite, for who would dare to make an attempt on a man when a parasite tastes his meat and drink first? So the rich man not only is ornamented but is actually saved from the greatest perils by the parasite, who faces every danger on account of his affection, and will not suffer the rich man to eat alone, but chooses even to die from eating with him.

TYCHIADES

It seems to me, Simoñ, that you have treated of everything without being in any degree inadequate

THE WORKS OF LUCIAN

εφασκεις, ἀμελέτητος ὡν, ἀλλ' ὥσπερ ἄν τις ὑπὸ τῶν μεγίστων γεγυμνασμένος λοιπόν, εἰ μὴ αἰσχιον αὐτὸ τὸ ὄνομά ἔστι τῆς παρασιτικῆς, θέλω μαθεῖν

ΣΙΜΩΝ

"Ορα δὴ τὴν ἀπόκρισιν, ἐάν σοι ἵκανως λέγεσθαι δοκῇ, καὶ πειρῶ πάλιν αὐτὸς ἀποκρίνασθαι πρὸς τὸ ἐρωτώμενον ἦ¹ ἀριστα οἵει φέρε γάρ, τὸν σῆτον οἱ παλαιοὶ τί καλοῦσι,

ΤΤΧΙΑΔΗΣ

Τροφήν

ΣΙΜΩΝ

Τί δὲ τὸ σιτεῖσθαι, οὐχὶ τὸ ἐσθίειν,

ΤΤΧΙΑΔΗΣ

Nai

ΣΙΜΩΝ

Οὐκοῦν καθωμολόγηται τὸ παρασιτεῖν ὅτι οὐκ ἄλλο ἐστίν,

ΤΤΧΙΑΔΗΣ

Τοῦτο γάρ, ω Σίμων, ἔστιν δὲ αἰσχρὸν φαίνεται

ΣΙΜΩΝ

61 Φέρε δη πάλιν ἀπόκριναι μοι, πύτερόν σοι δοκεῖ διαφέρειν, καὶ προκειμένων ἀμφοῖν πότερον ἀν αὐτὸς ἐλοιο, ἀρά γε τὸ πλεῖν ἢ τὸ παραπλεῖν,

ΤΤΧΙΑΔΗΣ

Τὸ παραπλεῖν ἔγωγε

¹ ἡ vulg ει MSS

THE PARASITE

to your art You are not deficient in preparation, as you said you were, on the contrary, you are as thoroughly trained as one could be by the greatest masters And now I want to know whether the very name of Parasitic is not discreditable

SIMON

Note my answer and see if you think it is satisfactory, and try on your part to answer my question as you think best Come, now, what about the noun from which it is derived? To what did the ancients apply it?

TYCHIADES

to food

SIMON

And what about the simple verb, does it not mean to eat?

TYCHIADES

Yes

SIMON

Then we have admitted, have we not, that to be a parasite is nothing but to eat with someone else?

TYCHIADES

Why, Simon, that is the very thing which seems discreditable!

SIMON

Come, then, answer me another question Which seems to you to be the better, and which should you choose if both were open to you to voyage or to voyage with someone else?

TYCHIADES

To voyage with someone else, for my part

THE WORKS OF LUCIAN

ΣΙΜΩΝ

Τί δέ, τὸ τρέχειν ἢ τὸ παρατρέχειν,

ΤΥΧΙΑΔΗΣ

Τὸ παρατρέχειν

ΣΙΜΩΝ

Τί δέ, τὸ ἵππεύειν ἢ τὸ παριππεύειν,

ΤΥΧΙΑΔΗΣ

Τὸ παριππεύειν

ΣΙΜΩΝ

Τί δέ, τὸ ἀκοντίζειν ἢ τὸ παρακοντίζειν,

ΤΥΧΙΑΔΗΣ

Τὸ παρακοντίζειν

ΣΙΜΩΝ

Οὐκοῦν ὁμοίως ἀν ἔλοιο¹ καὶ τοῦ ἐσθίειν μᾶλλον
τὸ παρασιτεῖν,

ΤΥΧΙΑΔΗΣ

‘Ομολογεῖν ανάγκη καὶ σοι λοιπὸν ὡσπερ οἱ
παιδεῖς ἀφίξομαι καὶ εῷος καὶ μετ’ ἄριστον μαθη-
σομένος τὴν τέχνην σὺ δέ με αὐτὴν δίκαιος
διδάσκειν ἀφθόνως, ἐπεὶ καὶ πρῶτος μαθητής σοι
γίγνομαι φασὶ δὲ καὶ τὰς μητέρας μᾶλλον τὰ
πρῶτα φιλεῖν τῶν τέκνων

¹ ελοιο Φιντσάχι εἴθελοιο Γ¹Ω, θελοις, θελης other MSS

THE PARASITE

SIMON

To run, or to run with someone else?

TYCHIADES

To run with someone else

SIMON

To ride, or to ride with someone else?

TYCHIADES

To ride with someone else

SIMON

To throw the javelin, or to throw it with someone else?

TYCHIADES

To throw it with someone else

SIMON

Then, in like manner, should you not choose to eat with someone else, rather than just to eat?

TYCHIADES

I cannot but admit it. Hereafter I shall go to you like a schoolboy both in the morning and after luncheon to learn your art. You, for your part, ought to teach me ungrudgingly, for I shall be your first pupil. They say that mothers love their first children more.

THE LOVER OF LIES, OR THE DOUBTER

A conversation dealing with the supernatural, recently held at the house of Fucrates, is recounted by one of the chief participants, Tychiades, to his friend Philocles, to show how mendacious and how credulous people are

To put ourselves in tune with Lucian and his audience requires very little effort, now that we too are inclined to believe in supernatural manifestations. To be sure, the other world manifested itself to men in those days through somewhat different channels, but the phenomena, then as now, were considered extremely well authenticated, and were credited by men of high standing. Take but one example, the younger Pliny. In a famous letter, which should be read in full (7, 27), he asks Licinius Sura for his opinion about *phantasmata*, citing as well vouched for by others the story of Curtius Rufus (told also by Tacitus *Annals* 11, 21) and that of the haunted house, which we find in Lucian, and then relating two incidents that happened in his own family. In both cases a boy dreamed that his hair was being cut, and awoke in the morning to find it lying on the pillow beside him. Pliny does not seek a rationalistic explanation in the pranks of pages, he takes the incidents very seriously, and surely does not expect either Sura or the general public to do otherwise. Fucrates is Pliny's spiritual grandson.

Lucian's auditors, too, were credulous, and whether they fully believed such tales or not, anyhow they were eager to listen to them. Lucian for his part was uncommonly eager to repeat them because he was quite aware that he could do it very well. Was he to be debarred from that privilege simply because he did not believe in them? Not he! He could kill two birds with a single lucky stone, for he could tell what his audience craved to hear, and at the same time he and they could laugh at those who liked to tell and hear such stories. The inclusiveness of the satire is clearly shown in its last words. Both Tychiades and Philocles confess that they have been bitten with the prevailing mania.

ΦΙΛΟΨΕΤΔΗΣ Η ΑΠΙΣΤΩΝ

ΤΥΧΙΑΔΗΣ

1 Ἐχεις μοι, ὁ Φιλόκλεις, εἰπέν τί ποτε ἄρα
ἐστὶν ὃ πολλοὺς¹ εἰς ἐπιθυμίαν τοῦ ψεύδους²
προάγεται, ως αὐτούς τε χαίρειν μηδὲν ὑγιὲς
λέγοντας καὶ τοῖς τὰ τοιαῦτα διεξιοῦσιν μάλιστα
προσέχειν τὸν νοῦν,

ΦΙΛΟΚΛΗΣ

Πολλά, ὁ Τυχιάδη, ἐστὶν ἀ τοὺς ἀνθρώπους
ἐνίους ἀναγκάζει τὰ ψευδῆ λέγειν εἰς τὸ χρήσιμον
ἀποβλέποντας

ΤΥΧΙΑΔΗΣ

Οὐδὲν πρὸς ἔπος ταῦτα, φασίν, οὐ γὰρ περὶ
τούτων ἡρόμην ὅπόσοι τῆς χρείας ἔνεκα ψεύ-
δονται συγγυωστοὶ γὰρ οὗτοί γε, μᾶλλον δὲ καὶ
ἐπαίνους τινὲς αὐτῶν ἀξιοι, οπόσοι ἡ πολεμίους
ἔξηπάτησαν ἡ ἐπὶ σωτηρίᾳ τῷ τοιούτῳ φαρμάκῳ
ἔχρισταντο ἐν τοῖς δεινοῖς, οἷα πολλὰ καὶ ο
Ὀδυσσεὺς ἐποίει τὴν τε αὐτοῦ ψυχὴν ἀρνύμενος
καὶ τὸν νόστον τῶν ἑταίρων αλλὰ περὶ ἐκείνων,
ὁ ἄριστε, φημὶ οἱ αὐτὸ ἀνευ τῆς χρείας τὸ ψεῦδος
πρὸ πολλοῦ τῆς ἀληθείας τίθενται, ἥδομενοι τῷ
πράγματι καὶ ἐνδιατρίβοντες ἐπ' οὐδεμιᾷ προ-
φάσει ἀναγκαίᾳ τούτους οὓν ἐθέλω εἰδέναι
τίνος ἀγαθοῦ τοῦτο ποιοῦσιν

Available in photographs Γ, PN

¹ τί ποτε ἄρα τοῦτο ἐστὶν ὃ τοὺς πολλοὺς γ ² ψεύδεσθαι γ

THE LOVER OF LIES, OR THE DOUBTER

TYCHIADES

CAN you tell me, Philocles, what in the world it is that makes many men so fond of lying that they delight in telling preposterous tales themselves and listen with especial attention to those who spin yarns of that sort?

PHIOCLES

There are many reasons, Tychiades, which constrain men occasionally to tell falsehoods with an eye to the usefulness of it

TYCHIADES

That has nothing to do with the case, as the phrase is, for I did not ask about men who lie for advantage. They are pardonable—yes, even praiseworthy, some of them, who have deceived national enemies or for safety's sake have used this kind of expedient in extremities, as Odysseus often did in seeking to win his own life and the return of his comrades¹. No, my dear sir, I am speaking of those men who put sheer useless lying far ahead of truth, hating the thing and whiling away their time at it without any valid excuse. I want to know about these men, to what end they do this.

¹ An echo of *Odysssey* 1, 5

THE WORKS OF LUCIAN

ΦΙΛΟΚΛΗΣ

2 Ἡ που κατανεύόκας ἡδη τινὰς τοιούτους, οἷς
ἔμφυτος ὁ ἔρως οὐτός ἐστι πρὸς τὸ ψεῦδος,

ΤΥΧΙΑΔΗΣ

Καὶ μάλα πολλοί εἰσιν οἱ τοιοῦτοι

ΦΙΛΟΚΛΗΣ

Τί δ' οὖν ἄλλο ἢ ἀνοιαν χρὴ αἰτίαν εἶναι αὐτοῖς
φάναι τοῦ μὴ τἀληθῆ λέγειν, εἴ γε τὸ χείριστον
ἀντὶ τοῦ βελτίστου προαιροῦνται,

ΤΥΧΙΑΔΗΣ

Οὐδὲν οὐδὲ τοῦτο, ὡς Φιλόκλεις¹ ἐπεὶ πολ-
λοὺς ἀν ἐγώ σοι δείξαιμι συνετοὺς τἄλλα καὶ τὴν
γνώμην θαυμαστοὺς οὐκ οἰδὲ ὅπως ἑαλωκότας
τούτω τῷ κακῷ καὶ φιλοψευδεῖς ὄντας, ὡς
ἀνιᾶσθαι με, εἰ τοιοῦτοι ἀνδρες ἄριστοι τὰ πάντα
ὅμως χαίρουσιν αὐτούς τε καὶ τοὺς ἐντυγχά-
νοντας ἔξαπατῶντες ἐκείνους μὲν γὰρ τοὺς
παλαιοὺς πρὸ ἐμοῦ σὲ χρὴ εἰδέναι, τὸν Ἡρόδοτον
καὶ Κτησίαν τὸν Κνίδιον καὶ πρὸ τούτων τοὺς
ποιητὰς καὶ τὸν Ὁμηρον αὐτόν, ἀοιδιμούς ἀνδρας,
ἐγγράφω τῷ ψεύσματι κεχρημένους, ὡς μὴ μόνους
ἔξαπατάν τοὺς τότε ἀκούοντας σφῶν, ἀλλὰ καὶ
μέχρις ἡμῶν δικυνεῖσθαι τὸ ψεῦδος ἐκ διαδοχῆς
εν καλλίστοις ἐπεσι καὶ μέτροις φυλαττόμενον
ἰμοὶ γοῦν πολλάκις αἰδεῖσθαι ὑπὲρ αὐτῶν ἐπει-
σιν, ὅπόταν Οὐρανοῦ τομὴν καὶ Προμηθέως δεσμὰ
διηγῶνται καὶ Γιγάντων ἐπανάστασιν καὶ τὴν ἐν
“Αἰδου πᾶσαν τραγωδίαν, καὶ ως δι’ ἔρωτα ὁ
Ζεὺς ταῦρος ἡ κύκνος ἐγένετο καὶ ως ἐκ γυναικός
τις εἰς ὅρνεον ἡ εἰς ἄρκτον μετέπεσεν, ἔτι δὲ

¹ οὐδεν τοῦτο γ, omitting ὡς Φιλόκλεις

THE LOVER OF LIES

PHILOCLES

Have you really noted any such men anywhere in whom this passion for lying is ingrained?

TYCHIADES

Yes, there are many such men

PHILOCLES

What other reason, then, than folly may they be said to have for telling untruths, since they choose the worst course instead of the best?

TYCHIADES

That too has nothing to do with the case, Philocles, for I could show you many men otherwise sensible and remarkable for their intelligence who have somehow become infected with this plague and are lovers of lying, so that it irks me when such men, excellent in every way, yet delight in deceiving themselves and their associates. Those of olden time should be known to you before I mention them—Herodotus, and Ctesias of Cnidus, and before them the poets, including Homer himself—men of renown, who made use of the written lie, so that they not only deceived those who listened to them then, but transmitted the falsehood from generation to generation even down to us, conserved in the choicest of diction and rhythm. For my part it often occurs to me to blush for them when they tell of the castration of Uranus, and the fetters of Prometheus, and the revolt of the Giants, and the whole sorry show in Hades, and how Zeus turned into a bull or a swan on account of a love-affair, and how some woman changed into a bird or a

THE WORKS OF LUCIAN

Πηγάσους καὶ Χιμαίρας καὶ Γοργόνας καὶ Κύκλωπας καὶ ὄσα τοιαῦτα, πάνυ αλλόκοτα καὶ τεράστια μυθίδια παιδῶν ψυχὰς κηλεῖν δυνάμενα ἔτι τὴν Μορμώ καὶ τὴν Λάμιαν δεδιότων

3 Καίτοι τὰ μὲν τῶν ποιητῶν Ἰσως μέτρια, τὸ δὲ καὶ πόλεις ἥδη καὶ ἔθνη ὅλα¹ κοινῆ καὶ δημοσίᾳ ψεύδεσθαι πῶς οὐ γελοῖον, εἰ Κρήτες μὲν τὸν Διὸς τάφον δεικνύντες οὐκ αἰσχύνονται, Ἀθηναῖοι δὲ τὸν Ἐριχθονιον ἐκ τῆς γῆς ἀναδοθῆναι φασιν καὶ τοὺς τρώτους ἀνθρώπους ἐκ τῆς Ἀττικῆς ἀναφῦναι καθάπερ τὰ λάχανα, πολὺ σεμνότερον οὗτοί γε τῶν Θηβαίων, οἱ ἐξ ὄφεως ὁδόντων Σπαρτούς τινας ἀναβεβλαστηκέναι διηγοῦνται ὃς δ’ ἂν οὖν ταῦτα καταγέλαστα ὄντα μὴ οἴηται ἀληθῆ εἶναι, αλλ’ ἐμφρόνως ἐξετάζων αὐτὰ Κοροίβου τινὸς ἡ Μαργίτου νομίζη² τὸ πείθεσθαι ἡ Τριπτόλεμον ἐλάσαι διὰ τοῦ ἀέρος ἐπὶ δρακόντων ὑποπτέρων ἡ Πᾶνα ἥκειν ἐξ Ἀρκαδίας σύμμαχον εἰς Μαραθῶνα ἡ Ὁρείθυιαν ὑπὸ τοῦ Βορέου ἀρπασθῆναι, ἀσεβῆς οὗτος γε³ καὶ ἀνόητος αὐτοῖς ἔδοξεν οὕτω προδήλοις καὶ ἀληθέσι πραγμασιν ἀπιστῶν εἰς τοσοῦτον ἐπικρατεῖ τὸ ψεῦδος

ΦΙΛΟΚΛΗΣ

4 Ἀλλ’ οι μὲν ποιηταί, ὦ Τυχιάδη, καὶ αἱ πόλεις δὲ συγγνωμῆς εἰκότως τυγχάνοιεν ἄν, οἱ μὲν τὸ ἐκ τοῦ μύθου τερπνὸν ἐπαγωγότατον ὃν ἐγκαταμιγνύντες τῇ γραφῇ, οὐπερ μάλιστα δέονται πρὸς τοὺς ἀκροατάς, Ἀθηναῖοι δὲ⁴ καὶ Θηβαῖοι

¹ πολλα γ

² νομίζη Bekker νομίζοι MSS

³ γε vulg τε γρβ

THE LOVER OF LIES

bear, yes, and of Pegasi, Chimaerae, Gorgons, Cyclopes, and so forth—very strange and wonderful fables, fit to enthral the souls of children who still dread Mormo and Lamia

Yet as far as the poets are concerned, perhaps the case is not so bad, but is it not ridiculous that even cities and whole peoples tell lies unanimously and officially? The Cretans exhibit the tomb of Zeus and are not ashamed of it, and the Athenians assert that Eichthonius sprang from the earth and that the first men came up out of the soil of Attica like vegetables, but at that their story is much more dignified than that of the Thebans, who relate that “Sown Men grew up from serpents teeth. If any man, however, does not think that these silly stories are true, but sanely puts them to the proof and holds that only a Coiroebus or a Margites¹ can believe either that Triptolemus drove through the air behind winged serpents, or that Pan came from Arcadia to Marathon to take a hand in the battle, or that Oeithyia was carried off by Boreas, they consider that man a sacrilegious fool for doubting facts so evident and genuine, to such an extent does falsehood prevail

PHILOCLES

Well, as far as the poets are concerned, Tychiades, and the cities too, they may properly be pardoned. The poets flavour their writings with the delectability that the fable yields, a most seductive thing, which they need above all else for the benefit of their readers, and the Athenians, Thebans and others, if

¹ Coiroebus is known as a typical fool only from this passage, and the scholion upon it, which attributes to him a story told elsewhere of Margites, the hero of the lost mock epic ascribed to Homer.

THE WORKS OF LUCIAN

καὶ εἴ τινες ἄλλοι σεμνοτέρας ἀποφαίνοντες τὰς πατρίδας ἐκ τῶν τοιουτῶν εἰ γοῦν τις ἀφέλοι τὰ μυθωδη ταῦτα ἐκ τῆς Ἑλλαδος, οὐδὲν ἀν κωλύσειε λιμῷ τους περιηγητὰς αὐτῶν διαφθαρῆναι μηδὲ ἀμισθί τῶν ξένων τάληθὲς ἀκούειν ἔθελησάντων οἱ δὲ μηδεμιᾶς ἐνεκα αἰτίας τοιαύτης ὁμως χαίροντες τῷ ψεύσματι παγγέλοιοι εἰκότως δοκοῖεν ἄν

ΤΤΥΧΙΑΔΗΣ

៥ Εὖ λέγεις ἐγώ γέ τοι παρὰ Εὔκρατους ἦκω σοι τοῦ πάνυ, πολλὰ τὰ ἀπιστα καὶ μυθωδη πικούσας μᾶλλον δὲ μεταξὺ λεγομενων ἀπιών ὡχομην οὐ φερων τοῦ πράγματος τὴν ὑπερβολήν, ἀλλα με ώσπερ αἱ Ερινύες εξήλασαν πολλὰ τερμάστια καὶ ἀλλόκοτα διεξιόντες¹

ΦΙΛΟΚΛΗΣ

Καίτοι, ὁ Τυχιάδη, ἀξιόπιστός τις ὁ Εὔκρατης ἐστίν, καὶ οὐδεὶς ἄν οὐδὲ πιστεύσειεν ὡς ἐκεῖνος ούτω βαθὺν πωγωνα καθειμένος ἔξηκοντούτης ανήρ, ἔτι καὶ φιλοσοφίᾳ συνων τὰ πολλά, ὑπομείνειεν ἄν καὶ αλλοι τινος ψευδομένου ἐπακοῦσαι παρών, οὐχ ὅπως αὐτός τι τολμῆσαι τοιοῦτον

ΤΤΥΧΙΑΔΗΣ

Οὐ γὰρ οἰσθα, ὁ ἔταιρε, οἴα μὲν εἰπεν, ὅπως δὲ αὐτὰ ἐπιστωσατο, ὡς δὲ καὶ ἐπώμυντο τοῖς πλείστοις, παραστησάμενος τὰ παιδία, ὥστε με ἀποβλέποντα εἰς αὐτὸν ποικίλα ἐννοεῖν, ἄρτι μὲν ὡς μεμήνοι καὶ ἔξω εἴη τοῦ καθεστηκότος, ἄρτι δὲ ὡς γόης ὃν ἄρα τοσοῦτον χρόνον ἐλελήθει με

¹ διεξιόντος β

THE LOVER OF LIES

any there be, make their countries more impressive by such means In fact, if these fabulous tales should be taken away from Greece, there would be nothing to prevent the guides there from starving to death, as the foreigners would not care to hear the truth, even gratis! On the other hand, those who have no such motive and yet delight in lying may properly be thought utterly ridiculous

TYCHIADES

You are quite right in what you say For example, I come to you from Eucrates the magnificent, having listened to a great lot of incredible yarns, to put it more accurately, I took myself off in the midst of the conversation because I could not stand the exaggeration of the thing they drove me out as if they had been the Furies by telling quantities of extraordinary miracles

PHILOCLES

But, Tychiades, Eucrates is a trustworthy person, and nobody could ever believe that he, with such a long beard, a man of sixty, and a great devotee of philosophy too, would abide even to hear someone else tell a lie in his presence, let alone venturing to do anything of that sort himself

TYCHIADES

Why, my dear fellow, you do not know what sort of statements he made, and how he confirmed them, and how he actually swore to most of them, taking oath upon his children, so that as I gazed at him all sorts of ideas came into my head, now that he was insane and out of his right mind, now that he was only a fraud, after all, and I had failed, in all these

THE WORKS OF LUCIAN

ὑπὸ τῆ λεοντῆ γελοῖόν τινα πίθηκον περιστέλλων ούτως ἄτοπα διηγεῖτο

ΦΙΛΟΚΛΗΣ

Τίνα ταῦτα πρὸς τῆς Ἐστίας, ὡ Τυχιάδη,
ἐθέλω γὰρ εἰδέναι ἥντινα τὴν ἀλαζονείαν ὑπὸ^{τηλικούτω τῷ πωγῷ} έσκεπεν

ΤΙΧΙΑΔΗΣ

6 Εἰώθειν¹ μεν καὶ ἄλλοτε, ὡ Φιλόκλεις, φοιτᾶν
παρ’ αὐτόν, εἴ ποτε πολλὴν τὴν σχολὴν ἀγοιμι,
τήμερον δε Λεοντίχῳ συγγενέσθαι δεόμενος—
εταῖρος δέ μοι, ως οἶσθα—ἀκούσας τοῦ παιδὸς
ως παρὰ τὸν Εὔκρατην ἔωθεν ἀπέλθοι νοσοῦντα
ἐπισκεψομειος, ἀμφοῖν ἔνεκα, ως καὶ τῷ Λεοντίχῳ
συγγενοίμην κάκεῦνον ἴδοιμι—ἡγνοήκειν γὰρ
ως ιοσοιη—παραγίγνομαι πρὸς αὐτόν

Συρισκω δὲ αὐτόθι τον μὲν Λεόντιχον οὐκέτι—
ἔφθακει γάρ, ως ἐφασκον, ὀλίγον προεξεληλυθώς
—ἄλλους, δε συχνούς, εν οἷς Κλεόδημός τε ἦν ο
ἐκ τοῦ Περιπατου καὶ Δεινόμαχος ὁ Στωικὸς
καὶ Ἰων, οἶσθα τον ἐπὶ τοῖς Πλάτωνος λόγοις
θαυμιζεσθαι αξιοῦτα ως μόνον ἀκριβῶς κατα-
νευοηκοτα τὴν γνωμην τοῦ ἀνδρὸς καὶ τοῖς
ἄλλοις υποφητεῦσαι δυνάμενον ὄρας οἵους ἀν
δρας σοί φημι, πανσοφους καὶ παναρέτους, ὁ τι
περ τὸ κεφάλαιον αὐτὸ ἐξ ἑκάστης προαιρέσεως,
αἰδεσίμους ἀπαντας καὶ μονονουχὶ φοβεροὺς τὴν
πρόσοψιν, ἔτι καὶ ὁ ἱατρὸς Ἀντίγονος παρῆν,
κατὰ χρείαν, οἷμαι, τῆς νόσου ἐπικληθείς καὶ
ρᾶον ἐδόκει ἥδη ἔχειν ο Εὔκρατης καὶ τὸ νόσημα
τῶν συντρόφων ἦν τὸ ῥεῦμα γὰρ εἰς τοὺς πόδας
αῦθις αὐτῷ κατεληλύθει

¹ εἰώθα γ

THE LOVER OF LIES

years, to notice that his lion's skin covered a silly ape, so extravagant were the stories that he told

PHILOCLES

What were they, Tychiades, in the name of Hestia²¹
I should like to know what sort of quackery he has
been screening behind that great beard

TYCHIADES

I used to visit him previously, Philocles, whenever I had a good deal of leisure, and to-day, when I wanted to find Leontichus, a close friend of mine, as you know, and was told by his boy that he had gone off to the house of Euclates in the early morning to pay him a call because he was ill, I went there for two reasons, both to find Leontichus and to see Euclates, for I had not known that he was ill

I did not find Leontichus there, for he had just gone out a little while before, they said, but I found plenty of others, among whom there was Cleodemus the Peripatetic, and Deinomachus the Stoic, and Ion —you know the one that thinks he ought to be admired for his mastery of Plato's doctrines as the only person who has accurately sensed the man's meaning and can expound it to the rest of the world You see what sort of men I am naming to you, all-wise and all-virtuous, the very fore-front of each school, every one venerable, almost terrible, to look at In addition, the physician Antigonus was there, called in, I suppose, by reason of the illness Euclates seemed to be feeling better already, and the ailment was of a chronic character, he had had another attack of rheumatism in his feet

²¹ The oath amounts to "In the name of friendship

THE WORKS OF LUCIAN

Καθέξεσθαι οὖν με παρ' αυτὸν ἐπὶ τῆς κλίνης
οὐ Εὔκράτης ἐκέλευεν, ἡρέμα ἐγκλίνας τῇ φωνῇ εἰς
τὸ ἀσθενικὸν οτοτε εἶδέ με, καίτοι βοῶντος
αὐτοῦ καὶ διατεινομένου τι μεταξὺ εἰσιών ἐπή-
κουον κύγῳ μαλα πεφυλαγμένως, μὴ ψαύσαιμε
τοῖν τοδοῖν αὐτοῦ, ἀπολογησάμενος τα συνηθῆ
ταῦτα, ως ἀγνοήσαιμι νοσουντα καὶ ὡς ἐπεὶ
ἔμαθον δρομαῖος ελθοιμι, ἐκαθεξόμην πλησίον

7 Οἱ μὲν δὴ ἐτύγχανον οἷμαι¹ περὶ τοῦ νοσή-
ματος τὰ μὲν ἥδη πολλὰ προειρηκότες, τὰ δὲ καὶ
τότε διεξιόντες, ἔτι δε καὶ θεραπείας τινὰς
ἔκαστος υποβάλλοντες ο γοῦν Κλεόδημος, “Εἰ
τοιυν,” φησίν, “τῇ ἀριστερᾷ τις ανελόμενος
χαμιθεν² τον ὁδοντα τῆς μιγαλῆς ούτω φουευ-
θεισης ω, τροεῖτον, ἐνδιησειεν εἰς δερμα λέοντος
ἄρτι αποδαρέν, εἴτα περιαψειε τερὶ τὰ σκέλη,
αυτικα πανεται τὸ ἀλγημα”

“Οὐκ εἰς λέοντος,” ἐφη ὁ Δεινόμαχος, “ἐγὼ
ἱκουσα ἐλαφου δὲ θηλείας ἔτι παρθένου καὶ
ἀβάτου καὶ το τράγμα οὗτω πιθανωτερον ὡκὺ^{γὰρ} η ελαφος και ἔρρωται μαλιστα ἐκ τῶν ποδῶν
ο δὲ λέων ἀλκιμος μεν, και τὸ λίπος αὐτοῦ και
ἡ χεὶρ ἡ δεξιὰ και αἱ τρίχες εκ τοῦ πωγωνος αἱ
ὅρθαι μεγάλα δύνανται, ει τις επίσταιτο αὐτοῖς
χρῆσθαι μετὰ τῆς οἰκείας επωδῆς ἐκάστω ποδῶν
δὲ ἵασιν ἥκιστα ἐπαγγέλλεται”

“Καὶ αὐτός,” ἢ δὲ ὁ Κλεόδημος, “οὗτοι πάλαι εγίνωσκον, ἐλάφου χρῆναι τὸ δέρμα εἶναι, διότι ὥκν ἔλαφος ἐναγχος δὲ Λίβυς ἀνὴρ σοφὸς

1 የዕለን ፈ

² χαμάθει Cobet χαμάθει Γ marg χαμόθει other β sources
³ χαμάτ γ μεγάλα δυνατύτο γ But cf Prisc 6

χαμάλ γ μεγάλα δυναιντο γ But cf *Pisc* 6

THE LOVER OF LIES

He bade me sit by him on the couch, letting his voice drop a little to the tone of an invalid when he saw me, although as I was coming in I heard him shouting and vigorously pressing some point or other I took very good care not to touch his feet, and after making the customary excuses that I did not know he was ill and that when I learned of it I came in hot haste, sat down beside him

It so happened that the company had already, I think, talked at some length about his ailment and were then discussing it further, they were each suggesting certain remedies, moreover At any rate Cleodemus said "Well then, if you take up from the ground in your left hand the tooth of the weasel which has been killed in the way I have already described and wrap it up in the skin of a lion just flayed, and then bind it about your legs, the pain ceases instantly"

"Not in a lion's skin, I was told, said Deinomachus, "but that of a hind still immature and unmated, and the thing is more plausible that way, for the hind is fleet and her strength lies especially in her legs The lion is brave, of course, and his fat and his right fore-paw and the stiff bristles of his whiskers are very potent if one knew how to use them with the incantation appropriate to each, but for curing the feet he is not at all promising

"I myself, said Cleodemus, "was of that opinion formerly, that it ought to be the skin of a hind because the hind is fleet, but recently a man from

THE WORKS OF LUCIAN

τὰ τοιαῦτα μετεδίδαξέ με εἰπὼν ὡκυτέρους εἶναι
τῶν ἐλάφων τοὺς λέοντας Ἀμέλει, ἔφη, καὶ
αιροῦσιν αὐτὰς διωκούτες”

8 “Ἐπήνεσαν οἱ παρόντες ώς εὗροντος τοῦ
Λίβυος ἐγὼ δέ, “Οἰεσθε γαρ,” ἔφην, “ἐπωδαῖς
τισιν τὰ τοιαῦτα παύεσθαι ἢ τοῖς ἔξωθεν παρ
αρτημασιν τοῦ κακοῦ ενδον διατρίβοντος,” ἐγέ
λασαν ἐπι τῷ λόγῳ καὶ δῆλοι ἦσαν κατεγγωκοτες
μου πολλὴν τὴν ἀιοιαν, εἰ μὴ ἐπισταίμην τὰ
προδηλότατα καὶ περὶ ὧν οὐδεις ἀν εὗρονῶν¹
ἀντείποι μὴ οὐχὶ οὐτως ἔχειν ο μέντοι ἰατρὸς
Ἀντίγονος ἐδόκει μοι ἥσθηναι τῇ ἐρωτήσει μου
πάλαι γὰρ ἡμελεῖτο, οἷμαι, βοηθεῖν ἀξιῶν τῷ
Εὔκρατει μετὰ τῆς τέχνης οίνου τε παραγγέλ
λων απέχεσθαι καὶ λαχανα σιτεῖσθαι καὶ ὅλως
ὑφαιρεῖν τοῦ τόνου

“Ο δὲ οὖν Κλεόδημος ὑπομειδῶν ἄμα, “Τί
λέγεις,” ἔφη, “ὦ Τυχιάδη, ἀπιστον εἶναι σοι
δοκεῖ το εκ τῶν τοιούτων γίγνεσθαι τινας ὠφε-
λείας εἰς τὰ νοσήματα,” “Ἐμοιγε,” ἦν δὲ ἐγὼ,
“ε μη τανν κορύζης τὴν ρῆτα μεστὸς εἴην, ώς
πιστευειν τὰ ἔξω καὶ μηδὲν κοιτωνοῦντα τοῖς
ἔνδοθεν ἐπεγείρουσι τὰ νοσήματα μετὰ ρήματίων,
ώς φατε, καὶ γοητείας τινος ἐνεργεῖν καὶ τὴν
ἴασιν ἐπιπέμπειν προσαρτώμενα τὸ δὲ οὐκ ἀν
γένοιτο, οὐδὲ ἦν εἰς τοῦ Νεμέίου λέοντος τὸ δέρμα
ἐνδήση τις εκκαΐδεκα ὀλας μυγαλᾶς ἐγὼ γοῦν
αὐτὸν τὸν² λέοντα εἶδον πολλάκις χωλεύοντα ὑπ’
ἀλγηδόνων ἐν ολοκλήρῳ τῷ αὐτοῦ δέρματι”

9 “Πάνυ γὰρ ιδιώτης,” ἔφη ὁ Δεινόμαχος, “εἰ
καὶ τὰ τοιαῦτα οὐκ ἐμέλησέ σοι ἐκμαθεῖν ὅντινα

¹ οὐδεις φρονῶν γ

² τὸν vulg not in MSS

THE LOVER OF LIES

Libya, well informed in such things, taught me better, saying that lions were fleetest than deer. 'No fear!' said he. 'They even chase and catch them!'

The company applauded, in the belief that the Libyan was right in what he said. But I said, "Do you really think that certain incantations put a stop to this sort of thing, or external applications, when the trouble has its seat within?" They laughed at my remark and clearly held me convicted of great stupidity if I did not know the most obvious things, of which nobody in his right mind would maintain that they were not so. The doctor Antigonus, however, seemed to me to be pleased with my question, for he had been overlooked a long time, I suppose, when he wanted to aid Euclates in a professional way by advising him to abstain from wine, adopt a vegetarian diet, and in general to "lower his pitch".

But Cleodemus, with a faint smile, said "What is that, Tychiades? Do you consider it incredible that any alleviations of ailments are effected by such means?" "I do," said I, "not being altogether full of devil, so as to believe that external remedies which have nothing to do with the internal causes of the ailments, applied as you say in combination with set phrases and hocus pocus of some sort, are efficacious and bring on the cure. That could never happen, not even if you should wrap sixteen entire weasels in the skin of the Nemean lion, in fact I have often seen the lion himself limping in pain with his skin intact upon him!"

"You are a mere layman, you see," said Deinomachus, "and you have not made it a point to learn

THE WORKS OF LUCIAN

τρόπον ὁμιλεῖ¹ τοῖς νοσήμασι προσφερόμενα, κάμοι δοκεῖς οὐδὲ τὰ προφανέστατα ἀν παραδέξασθαι ταῦτα, τῶν ἐκ περιόδου πυρετῶν τὰς αποπομπὰς καὶ τῶν ἑρπετῶν τὰς καταθέλξεις καὶ βουβωνῶν ίάσεις καὶ τάλλα ὄπόσα καὶ αἱ γρᾶες ἥδη ποιοῦσιν εἰ δὲ ἐκεῖνα γίγνεται ἅπαντα, τί δὴ ποτε οὐχὶ ταῦτα οἰήσῃ γίγνεσθαι ὑπὸ τῶν ὄμοιών,”

“Απέραντα,” ἦν δὲ ἐγώ, “σὺ περαίνεις,² ὁ Δεινόμαχε, καὶ ἥλω, φασίν, ἐκκρούεις τὸν ἥλον οὐδὲ γὰρ ἡ φῆς ταῦτα δῆλα μετὰ τοιαύτης δυνάμεως γιγνόμενα ἦν γοῦν μὴ πείσης πρότερον ἐπάγων τῷ λόγῳ διοτι φύσιν ἔχει οὗτο γίγνεσθαι, τοῦ τε πυρετοῦ καὶ τοῦ οἰδήματος δεδιότος ἡ ὄνομα θεσπέσιον ἡ ρῆσιν βαρβαρικην καὶ διὰ τοῦτο ἐκ τοῦ βουβῶνος δραπετεύοντος, ἔτι σοι γράων μῦθοι τὰ λεγόμενα ἔστι”

- 10 “Σύ μοι δοκεῖς,” ἢ δὲ ὁ Δεινόμαχος, “τὰ τοιαῦτα λέγων οὐδὲ θεοὺς εἶναι πιστεύειν εἴ γε μὴ οἱεὶ τὰς ίάσεις οἶον τε εἶναι ὑπὸ ιερῶν ὁ μάτων γίγνεσθαι” “Τοῦτο μέν,” ἦν δὲ ἐγώ, “μῆλέγε, ὁ ἀριστε κωλύει γὰρ οὐδὲν καὶ θεῶν δυτῶν ὅμως τὰ τοιαῦτα ψευδῆ εἶναι ἐγὼ δὲ καὶ θεοὺς σέβω καὶ ίάσεις αὐτῶν ὄρῳ καὶ ἡ εὐ ποιοῦσι τοὺς κάμνοντας ὑπὸ φαρμάκων καὶ ιατρικῆς ἀνιστάντες ο γοῦν Ἀσκληπιος αὐτὸς καὶ οἱ παῖδες αὐτοῦ ἥπια φάρμακα πασσούντες ἐθεράπευον τους νοσοῦντας, οὐ λειττᾶς³ καὶ μυγαλᾶς περιάπτοντες”
- 11 “Ἐα τοῦτον,” εφη ὁ Ἰων, “ἐγὼ δὲ ὑμῖν θαυμά-

¹ αφελεῖ N Vat 87

² συ περαίνεις Flitzsche συ παραιεῖς γ, ξυμπεραίνη β

³ λεοντᾶς Cobet λεοντας MSS

THE LOVER OF LIES

how such things agree with ailments when they are applied I do not suppose you would accept even the most obvious instances—periodic fevers driven off, snakes charmed, swellings cured, and whatever else even old wives do But if all that takes place, why in the world will you not believe that this takes place by similar means?

“ You are reasoning from false premises, Deinomachus, I replied, “ and, as the saying goes, driving out one nail with another, for it is not clear that precisely what you are speaking of takes place by the aid of any such power If, then, you do not first convince me by logical proof that it takes place in this way naturally, because the fever or the inflammation is afraid of a holy name or a foreign phrase and so takes flight from the swelling, your stories still remain old wives fables’

“ It seems to me, said Deinomachus, “ that when you talk like that you do not believe in the gods, either, since you do not think that cures can be effected through holy names ’ “ Don’t say that, my dear sir! ’ I replied “ Even though the gods exist, there is nothing to prevent that sort of thing from being false just the same For my part, I revere the gods and I see their cures and all the good that they do by restoring the sick to health with drugs and doctoring In fact, Asclepius himself and his sons ministered to the sick by laying on healing drugs, not by fastening on lions skins and weasels ”¹

“ Never mind him, said Ion, “ and I will tell you

¹ C *Iliad* 4 218, 11, 830

THE WORKS OF LUCIAN

σιόν τι διηγήσομαι ἥν μὲν ἐγὼ μειράκιον ἔτι ἀμφὶ τα τετταρακαίδεκα ἐτι σχεδὸν ἥκεν δε τις ἀγγέλλων τῷ πατρὶ Μίδαν τὸν ἀμπελουργόν, ἐρρωμένον εἰς τὰ ἄλλα οικέτην καὶ ἐργατικόν, ἀμφὶ πληθουσαν ἀγορὰν ὑπὸ ἔχιδνης δηχθέντα κεῖσθαι ἥδη σεσηπότα τὸ σκέλος ἀναδούντι γάρ αὐτῷ τὰ κλήματα καὶ ταῖς χάραξι περιπλέκοντι προσερπύσαν τὸ θηρίον δακεῖν κατὰ τὸν μέγαν δάκτυλον, καὶ τὸ μεν φθισαὶ καὶ καταδῦναι αὖθις εἰς τὸν φωλεον, τον δε οἰμωζειν ἀπολλύμενον ὑπὲλληδονων

“Ταῦτα τε οὖν ἀπηγγέλλετο καὶ τὸν Μίδαν ἔωρῶμεν αὐτον ἐπὶ σκιμποδος ὑπὸ τῶν ὁμοδούλων προσκομιζομειον, ὅλου ὡδηκότα, πελιδνόν, μυδῶντα ἐπιπολῆς,¹ ὅλιγον ἐτι ἐμπνέοντα λελυπημειω δὴ τῷ πατρὶ τῶν φίλων τις παρών, ‘Θαρρεῖ,’ ἐφη, ‘εγὼ γάρ σοι ἀνδρα Βαβυλωνιον τῶν Χαλδαίων, ὡς φασιν, αὐτίκα μέτειμι, δις ἴασεται τὸν ἄνθρωπον’ καὶ ἵνα μὴ διατρίβω λέγων, ἥκεν ο Βαβυλωνιος καὶ ἀνέστησε τὸν Μίδαν ἐπωδὴ τινι ἐξελάσας τον ἴὸν ἐκ τοῦ σώματος, ετι καὶ προσαρτήσας τῷ ποδὶ νεκρᾶς² παρθένου λίθον ἀπὸ τῆς στήλης ἐκκολαψας

“Καὶ τοῦτο μὲν ἴσως μέτριον καίτοι ο Μίδας αὐτὸς ἀράμενος τὸν σκίμποδα ἐφ’ οὐ εκεκόμιστο ὡχετο εἰς τὸν ἀγρὸν ἀπιών τοσοῦτον ἥ ἐπωδὴ 12 ἐδυνήθη καὶ ο στηλίτης ἐκεῖνος λίθος ο δὲ καὶ ἄλλα ἐποίησε θεσπέσια ὡς ἀληθῶς εἰς γάρ τὸν ἀγρὸν ἐλθὼν ἐωθεν, ἐπειπὼν ἴερατικά τινα ἐκ βίβλου παλαιᾶς ὀνόματα ἐπτὰ καὶ θείω καὶ δᾳδὶ καθαγνίσας τὸν τόπον περιελθὼν ἐς τρίς, ἐξεκά-

¹ τὴν επιφάνειαν γ

² τεθυηκαίας γ

THE LOVER OF LIES

a wonderful story I was still a young lad, about fourteen years old, when someone came and told my father that Midas the vine dresser, ordinarily a strong and industrious servant, had been bitten by a viper toward midday and was lying down, with his leg already in a state of mortification. While he was tying up the runners and twining them about the poles, the creature had crawled up and bitten him on the great toe, then it had quickly gone down again into its hole, and he was groaning in mortal anguish.

"As this report was being made, we saw Midas himself being brought up on a litter by his fellow-slaves, all swollen and livid, with a clammy skin and but little breath left in him. Naturally my father was distressed, but a friend who was there said to him 'Cheer up I will at once go and get you a Babylonian, one of the so-called Chaldeans, who will cure the fellow.' Not to make a long story of it, the Babylonian came and brought Midas back to life, driving the poison out of his body by a spell, and also binding upon his foot a fragment which he broke from the tombstone of a dead maiden.

"Perhaps this is nothing out of the common although Midas himself picked up the litter on which he had been carried and went off to the farm, so potent was the spell and the fragment of the tombstone. But the Babylonian did other things that were truly miraculous. Going to the farm in the early morning, he repeated seven sacred names out of an old book, purified the place with sulphur and torches, going about it three times, and called out all the

THE WORKS OF LUCIAN

λεσεν¹ ὅσα ἦν ἔρπετὰ ἐντὸς τῶν ὄρων ἥκον οὖν
ῶσπερ ἑλκόμενοι πρὸς τὴν ἐπωδὴν ὁφεις πολλοὶ²
καὶ ἀσπίδες καὶ εχῖδναι καὶ κεράσται καὶ ἀκοντίαι
φρῦνοι τε καὶ φυσαλοι, ἐλείπετο δὲ εἰς δράκων
παλαιός, υπὸ γήρως, οἷμαι, ἔξερπύσαι μὴ δυνά³
μενος ἡ παρακούσας τοῦ προστάγματος ὁ δὲ
μάγος οὐκ ἐφη παρεῖναι ἀπαντας, αλλ' ἔνα τινὰ
τῶν οφεων τὸν ιεωτατὸν χειροτονήσας πρεσβευτὴν
ἔπεμψεν ἐπὶ τὸν δράκοντα, καὶ μετὰ μικρὸν ἥκε⁴
κάκενος ἐπεὶ δὲ συνηλίσθησαν,⁵ ἐνεφύσησε μὲν
αὐτοῖς ο Βαβυλώνιος, τὰ δὲ αὐτίκα μάλα κατε-
καύθη ἀπαντα ὑπὸ τῷ φυσηματι, ἡμεῖς δὲ ἐθαυ-
μάζομεν”

13 “Εἰπέ μοι, ὁ ‘Ιων,’ ἦν δ’ ἐγώ, “ο ὁφις δὲ ὁ
πρεσβευτὴς ὁ νέος ἄρα καὶ ἔχειραγώγει τὸν δρά-
κοντα ἥδη, ως φήσ, γεγηρακότα, ἡ σκίπωνα ἔχων
ἐκεῖνος ἐπεστηρίζετο,”

“Σὺ μὲν παίζεις,” ἔφη ὁ Κλεόδημος, “ἐγὼ δὲ καὶ
αὐτὸς ἀπιστότερος ὡν σου πάλαι τὰ τοιαῦτα—
ῶμην γὰρ οὐδενὶ λόγῳ δυνατὸν γίγνεσθαι ἀν αὐτὰ—
όμως ὅτε τὸ πρῶτον εἶδον πετόμενον τὸν ξένον τὸν
βάρβαρον—ἐξ ‘Τπερβορέων δὲ ἦν, ως ἔφασκεν—
ἐπίστευσα καὶ ἐνικήθην ἐπὶ πολὺ ἀντισχών τί
γὰρ ἔδει ποιεῦν αὐτὸν ὄρωντα διὰ τοῦ ἀέρος φερό-
μενον ἡμέρας οὕσης καὶ ἐφ’ ὑδατος βαδίζοντα καὶ
διὰ πυρὸς διεξιόντα σχολῆ καὶ βάδην,” “Σὺ
ταῦτα εἰδες,” ἦν δ’ ἐγώ, “τὸν ‘Τπερβόρεον ἄνδρα
πετόμενον ἡ ἐπὶ τοῦ ὑδατος βεβηκότα,” “Καὶ
μαλα,” ἡ δ’ ος, “ὑποδεδεμένον γε καρβατίνας, οία
μάλιστα ἐκεῖνοι ὑποδοῦνται τὰ μὲν γὰρ σμικρὰ

¹ εξήλασεν γ

“ συνηλίσθησαν *du Soul* συνηλίσθησαν MSS

THE LOVER OF LIES

reptiles that there were inside the boundaries They came as if they were being drawn in response to the spell, snakes in great numbers, asps, vipers, horned snakes, darters, common toads, and puff-toads, one old python, however, was missing, who on account of his age, I suppose, could not creep out and so failed to comply with the command The magician said that not all were there, and electing one of the snakes messenger, the youngest, sent him after the python, who presently came too When they were assembled, the Babylonian blew on them and they were all instantly burned up by the blast, and we were amazed

“Tell me, Ion,’ said I, “did the messenger snake, the young one, give his arm to the python, who you say was aged, or did the python have a stick and lean on it?

“You are joking,’ said Cleodemus “I myself was formerly more incredulous than you in regard to such things, for I thought it in no way possible that they could happen, but when first I saw the foreign stranger fly—he came from the land of the Hyperboreans, he said—, I believed and was conquered after long resistance What was I to do when I saw him soar through the air in broad daylight and walk on the water and go through fire slowly on foot? “Did you see that?’ said I—“the Hyperborean flying, or stepping on the water?’ “Certainly,” said he, “with boogies on his feet such as people of that country commonly wear As for the trivial

ταῦτα τί χρὴ καὶ λέγειν ὅσα ἐπεδείκνυτο, ἔρωτας
 ἐπιπέμπων καὶ δαίμονας ἀναγων καὶ τεκροὺς
 ἑωλους ἀνακαλῶν καὶ τὴν Ἐκάτην αὐτὴν ἐναργῆ
 14 παριστὰς καὶ τὴν Σελήνην καθαιρῶν,¹ ἐγὼ γοῦν
 διηγήσομαι ὑμῖν ἂ εἶδον γυγνόμενα ὑπ' αὐτοῦ ἐν
 Γλαυκίου τοῦ Ἀλεξικλέους

“ Ἀρτὶ γὰρ ὁ Γλαυκίας τοῦ πατρὸς ἀποθανόντος
 παραλαβὼν τὴν οὐσίαν ἡράσθη Χρυσίδος τῆς
 Δημέου γυναικός ἐμοὶ δὲ διδασκάλῳ ἔχρητο
 πρὸς τοὺς λόγους, καὶ εἴ γε μὴ οἱ ἔρωτες ἐκεῖνος
 ἀπησχολησεν αὐτόν, ἀπαντα ἀν ἥδη τὰ τοῦ Περι-
 πάτου ἡπίστατο, δις καὶ δικτωκαιδεκαέτης ὃν
 ἀνέλυε καὶ τὴν φυσικὴν ἀκρόασιν μετεληλύθει
 εἰς τελος ἀμηγανῶν δὲ ὄμως τῷ ἔρωτι μηνύει
 μοι τὸ πᾶν, ἐγὼ δὲ ὡσπερ εἰκος ἦν, διδασκαλον
 ὄντα, τὸν Ἄπερβορεον ἐκεῖνον μάγον ἀγώ παρ'
 αὐτοι ἐπὶ μνᾶς τέτταροι μὲν τὸ παραντίκα—
 ἔδει γὰρ προτελέσαι τι εἰς τὰς θυσίας—ἐκκαίδεκα
 δέ, εἰ τύχοι τῆς Χρυσίδος ο δὲ αὐξομένην τηρή-
 σας τὴν σεληνῆν—τότε γὰρ ως ἐπὶ τὸ πολυ τὰ
 τοιαῦτα τελεσιουργεῖται—βόθρον τε ὄρυξάμενος
 ἐν υπαίθρῳ² τινὶ τῆς οἰκίας περὶ μέσας νύκτας
 ἀνεκάλεσεν ὑμὶν πρῶτον μὲν τὸν Ἀλεξικλέα τὸν
 πατέρα τοῦ Γλαυκίου πρὸ ἐπτὰ μηνῶν τεθνεῶτα
 ἡγανακτει δὲ ο γέρων ἐπὶ τῷ ἔρωτι καὶ ὡργίζετο,
 τὰ τελευταῖα δὲ ὄμως ἐφῆκεν αὐτῷ ἐρᾶν μετὰ
 δὲ τὴν Ἐκάτην τε ἀνήγαγεν ἐπαγομένην τὸν Κέρ-
 βερον καὶ τὴν Σελήνην κατέσπασεν, πολύμορφόν
 τι θέαμα καὶ ἄλλοτε ἄλλοιόν τι φανταζόμενον
 τὸ μὲν γὰρ πρῶτον γυναικείαν μορφὴν ἐπεδεί-
 κνυτο, εἴτα βοῦς ἐγίγνετο πάγκαλος, εἴτα σκύλαξ

¹ κατασπαν γ

² αιθριφ γ

THE LOVER OF LIES

feats, what is the use of telling all that he performed, sending Cupids after people, bringing up supernatural beings, calling mouldy corpses to life, making Hecate herself appear in plain sight, and pulling down the moon? But after all, I will tell you what I saw him do in the house of Glaucias, son of Alexicles

"Immediately after Glaucias father died and he acquired the property, he fell in love with Chrysis, the wife of Demeas. I was in his employ as his tutor in philosophy, and if that love-affair had not kept him too busy, he would have known all the teachings of the Peripatetic school, for even at eighteen he was solving fallacies and had completed the course of lectures on natural philosophy¹. At his wits end, however, with his love affair, he told me the whole story, and as was natural, since I was his tutor, I brought him that Hyperborean magician at a fee of four minas down (it was necessary to pay something in advance towards the cost of the victims) and sixteen if he should obtain Chrysis. The man waited for the moon to wax, as it is then, for the most part, that such rites are performed, and after digging a pit in an open court of the house, at about midnight he first summoned up for us Alexicles, Glaucias father, who had died seven months before. The old gentleman was indignant over the love-affair and flew into a passion, but at length he permitted him to go on with it after all. Next he brought up Hecate, who fetched Cerberus with her, and he drew down the moon, a many-shaped spectacle, appearing differently at different times, for at first she exhibited the form of a woman, then she turned into a handsome bull, and then she looked like a puppy.

¹ Aristotle's *Physics*.

THE WORKS OF LUCIAN

έφαινετο τέλος δ' οὖν ὁ 'Τπερβορεος ἐκ πηλοῦ
έρωτιόν τι ἀναπλάσας, "Απιθι, ἔφη, καὶ ἄγε Χρυ-
σίδα καὶ ὁ μὲν πηλὸς ἔξεπτατο, μετὰ μικρὸν δὲ
ἐπέστη κόπτουσα τὴν θύραν ἐκείνη καὶ εἰσελθοῦσα
περιβάλλει τὸν Γλαυκίαν ὡς ἂν ἐκμανέστατα
έρῶσα καὶ συνῆν ἀχρι δὴ ἀλεκτρυόνων ηκούσαμεν
ἀδόντων τότε δὴ ἡ τε Σελήνη ἀνέπτατο εἰς τὸν
οὐρανὸν καὶ ἡ 'Εκάτη ἔδυ κατὰ τῆς γῆς καὶ τὰ
ἄλλα φάσματα ἥφαντίσθη καὶ τὴν Χρισίδα ἔξε-
πέμψαμεν περὶ αὐτό που σχεδὸν τὸ λυκαυγές
15 εἰ ταῦτα εἶδες, ὃ Τυχιαδη, οὐκ ἀν ἔτι ἡπίστησας
εἶναι πολλὰ ἐν ταῖς ἐπωδαῖς χρήσιμα"

"Εὑ λέγεις" ἦν δ' ἐγώ "ἐπίστευον γὰρ ἄν, εἴ
γε εἶδον αὐτα, νῦν δὲ συγγνωμη, οἷμαι, εὶς μὴ τὰ
ὅμοια ὑμῖν ὀξυδορκεῦν ἔχω¹ πλὴν ἄλλ' οἶδα γὰρ
τὴν Χρυσίδα ἦν λέγεις, ἐραστὴν γυναικα καὶ
πρόχειρον, οὐχ ὄρῳ δε τίνος ἐνεκα εδεήθητε ἐπ'
αὐτὴν τὸν πηλίνου πρεσβευτοῦ καὶ μάγον τοῦ ἔξ
'Τπερβορέων καὶ Σελήνης αὐτῆς, ἦν εἴκοσι δρα-
χμῶν ἀγαγεῖν εἰς 'Τπερβορέους δυνατὸν ἦν πάνυ
γὰρ ἐνδίδωσιν πρὸς ταῦτην τὴν ἐπωδην ἡ γυνὴ
καὶ τὸ ἐναντίον τοῖς φάσμασιν πέτρ νθεν ἐκεῖνα
μὲν γὰρ ἦν ψόφον ἀκούση χαλι—η σιδήρου,
πέφευγε—καὶ ταῦτα γὰρ ὑμεῖς φατε—αὐτη δὲ ἀν
ἀργύριον που ψιφῆ, ἔρχεται πρὸς τὸν ἥχον ἄλλως
τε καὶ αὐτοῦ θαυμάζω τὸν μάγον, εὶς δυνάμενος
αὐτὸς ἐρᾶσθαι πρὸς τῶν πλουσιωτάτων γυναικῶν
καὶ τάλαντα ὅλα παρ' αὐτῶν λαμβάνειν, ὁ δὲ
τεττάρων μνῶν πάνυ σμικρολόγος ὁν² Γλαυκίαν
ἐπέραστον εργάζεται"

¹ εἰ μη τις τα ὅμοια νμιν οξυδερκεῖ β

² τὸν μικρολογον β (omitting πάνυ and ον)

THE LOVER OF LIES

Finally, the Hyperborean made a little Cupid out of clay and said ‘Go and fetch Chrysis. The clay took wing, and before long Chrysis stood on the threshold knocking at the door, came in and embraced Glaucias as if she loved him furiously, and remained with him until we heard the cocks crowing. Then the moon flew up to the sky, Hecate plunged beneath the earth, the other phantasms disappeared, and we sent Chrysis home at just about dawn. If you had seen that, Tychiades, you would no longer have doubted that there is much good in spells.’

“Quite so,’ said I, “I should have believed if I had seen it, but as things are I may perhaps be pardoned if I am not able to see as clearly as you. However, I know the Chrysis whom you speak of, an amorous dame and an accessible one, and I do not see why you needed the clay messenger and the Hyperborean magician and the moon in person to fetch her, when for twenty drachmas she could have been brought to the Hyperboreans! The woman is very susceptible to that spell, and her case is the opposite to that of ghosts, if they hear a chink of bronze or iron, they take flight, so you say, but as for her, if silver chinks anywhere, she goes toward the sound. Besides, I am surprised at the magician himself, if he was able to have the love of the richest women and get whole talents from them, and yet made Glaucias fascinating, penny wise that he is, for four minas.”

THE WORKS OF LUCIAN

- “Γελοῖα ποιεῖς,” ἔφη ὁ “Ιων, “ἀπιστῶν ἀπασιν
 16 ἐγὼ γοῦν ἥδεώς ἀν ἐροίμην σε, τί περὶ τούτων
 φῆς ὄσοι τοὺς δαιμονῶντας ἀπαλλάττουσι τῶν
 δειματῶν ούτω σαφῶς ἔξαδοντες τὰ φασματα καὶ
 ταῦτα οὐκ ἐμὲ χρὴ λέγειν, αλλὰ πάντες ἵσασι
 τον Σύρον τὸν ἐκ τῆς Παλαιστίνης, τὸν ἐπὶ τούτῳ
 σοφιστήν, ὃσους παραλαβὼν καταπίπτοντας πρὸς
 τὴν σεληνήν καὶ τῷ δόφθαλμῷ διαστρέφοντας καὶ
 ἀφροῦ πιμπλαμενούς τὸ στόμα ὅμως ἀνίστησι
 καὶ ἀποπέμπει ἀρτίους τὴν γυνώμην, ἐπὶ μισθῷ
 μεγάλῳ ἀπαλλάξας τῶν δεινῶν ἐπειδὴν γὰρ
 ἐπιστὰς κειμένοις ἐρηται ὅθεν εἰσεληλύθασιν εἰς
 τὸ σῶμα, ὁ μὲν νοσῶν αὐτὸς σιωπᾷ, ὁ δαίμων
 δὲ ἀποκρινεται, ἐλληνίζων η βαρβαρίζων δόπόθεν¹
 ἀν αὐτὸς ἦ, οπως τε καὶ ὅθεν εἰσῆλθεν εἰς τὸν
 ἄνθρωπον ὁ δὲ ὄρκους ἐπάγων, ει δὲ μὴ πεισθείη,
 καὶ ἀπειλῶν ἔξελαύνει τὸν δαίμονα ἐγὼ γοῦν
 καὶ εἰδον ἔξιόντα μέλανα καὶ καπνώδη τὴν χρόαν”
 “Οὐ μέγα,” ἦν δὲ ἐγω, “τὰ τοιαῦτά σε ὄρᾶν, ὡ
 Ιων, ὡ γε καὶ αἱ ἰδέαι αυταὶ φαίνονται ἂν ο πατὴρ
 ὑμῶν Πλάτων δεικνυσιν, ἀμαυρόν τι θέαμα ως
 προς ἡμᾶς τοὺς ἀμβλυωττοντας”
- 17 “Μόνος γὰρ “Ιων,” ἔφη ὁ Ἐύκρατης, “τὰ τοι-
 αῦτα εἰδεν, οὐχὶ δὲ καὶ ἄλλοι πολλοὶ δαίμοσιν
 εντευχήκασιν οι μὲν νύκτωρ, οἱ δὲ μεθ’ ἥμέραν,
 ἐγὼ δὲ οὐχ ἀπαξ ἄλλὰ μυριάκις ἥδη σχέδον τὰ
 τοιαῦτα τεθέαμαι καὶ τὸ μὲν πρῶτον ἐταραττό-
 μην πρὸς αὐτα, νῦν δὲ δὴ ὑπὸ τοῦ ἔθους οὐδέν τι

¹ ἢ οθεν γ

THE LOVER OF LIES

"You act ridiculously," said Ion, "to doubt everything. For my part, I should like to ask you what you say to those who free possessed men from their terrors by exorcising the spirits so manifestly. I need not discuss this; everyone knows about the Syrian from Palestine, the adept in it,¹ how many he takes in hand who fall down in the light of the moon and roll their eyes and fill their mouths with foam, nevertheless, he restores them to health and sends them away normal in mind, delivering them from their straits for a large fee. When he stands beside them as they lie there and asks 'Whence came you into his body?' the patient himself is silent, but the spirit answers in Greek or in the language of whatever foreign country he comes from, telling how and whence he entered into the man, whereupon, by adjuring the spirit and if he does not obey, threatening him, he drives him out. Indeed, I actually saw one coming out, black and smoky in colour. "It is nothing much," I remarked, "for you, Ion, to see that kind of sight, when even the 'forms'² that the father of your school, Plato, points out are plain to you, a hazy object of vision to the rest of us, whose eyes are weak."

"Why, is Ion the only one who has seen that kind of sight?" said Euciates. "Have not many others encountered spirits, some at night and some by day? For myself, I have seen such things, not merely once but almost hundreds of times. At first I was disturbed by them, but now, of course, because of

¹ A scholiast takes this as a reference to Christ, but he is surely in error. The Syrian is Lucian's contemporary, and probably not a Christian at all. Exorcists were common then.

² i.e. the "ideas"

THE WORKS OF LUCIAN

παράλογον ὄρāν μοι δοκῶ, καὶ μάλιστα ἔξ οὖ μοι
 τὸν δακτύλιον ὁ "Αραψ ἔδωκε σιδήρου τοῦ εκ τῶν
 σταυρῶν πεποιημένου καὶ τὴν επωδὴν ἐδιδαξεν
 τὴν πολυώνυμον, ἐκτὸς εἰ μὴ κάμοι ἀπιστήσεις,
 ὡς Τυχιάδη" "Καὶ πῶς ἂν," ἦν δὲ ἐγώ, "ἀπιστή-
 σαιμι Εὔκρατει τῷ Δείνωνος, σοφῶς ἀνδρὶ καὶ
 μάλιστα ἐλευθερίῳ, τὰ δοκοῦντά οἱ λέγοντι οίκοι
 18 παρ' αὐτῷ ἐπ' εξουσίας," "Τὸ γοῦν περὶ τοῦ
 ἀνδριάντος," ἦν δὲ οἱ Εὔκρατης, "ἄπασι τοῖς ἐπὶ¹
 τῆς οἰκίας ὅσαι νύκτες φαινόμενον καὶ παισὶ καὶ
 νεανίαις καὶ γέρουσι, τοῦτο οὖ παρ' ἐμοῦ μόνον
 ἀκουνσειας ἂν ἀλλα καὶ παρὰ τῶν ἡμετέρων ἀπάν-
 των" "Ποίου," ἦν δὲ ἐγώ, "ἀνδριάντος,"

"Οὐχ εώρακας," ἐφη, "εἰσιὼν ἐν τῇ αὐλῇ ἀνε-
 στηκότα παγκαλον ἀνδριάντα, Δημητρίου ἔργον
 τοῦ ἀιθρωποποιοῦ," "Μῶν τὸν δισκευούτα," ἦν
 δὲ ἐγώ, "φήσ, τὸν ἐπικεκυφότα κατὰ τὸ σχῆμα
 τῆς ἀφέσεως, ἀπεστραμμένον εἰς τὴν δισκοφόρον,
 ἥρέμα ὀκλάζοντα τῷ ἑτέρῳ, ἐοικότα συναναστη-
 σομένῳ μετὰ τῆς βολῆς," "Οὐκ ἔκεινον," ἦν δὲ οἱ,
 "ἐπεὶ τῶν Μύρωνος ἔργων ἐν καὶ τοῦτο ἐστιν, ὃ
 δισκοβόλος δὲν λέγεις οὐδὲ τὸν παρ' αὐτὸν φημι,
 τὸν διαδούμενον τὴν κεφαλὴν τῇ ταινίᾳ, τὸν καλόν,
 Πολυκλείτου γὰρ τοῦτο ἔργον ἀλλὰ τοὺς μὲν
 ἐπὶ τὰ δεξιὰ εἰσιόντων ἄφεις, ἐν οἷς καὶ τὰ Κριτίου
 καὶ² Νησιώτου πλάσματα ἔστηκεν, οἱ τυραννο-
 κτόνοι σὺ δὲ εἴ τινα παρὰ τὸ ύδωρ τὸ ἐπιρρέον
 εἶδες προγάστορα, φαλαντίαν, ἡμίγυμνον τὴν ανα-
 βολήν, ἡνεμωμένον τοῦ πωγωνος τὰς τρίχας ἐνίας,
 ἐπίσημον τὰς φλέβας, αὐτοαυθρωπῷ ὄμοιον, ἔκει-

¹ ἐλευθερίῳ Fritzschē ἐλευθερίως γ μαλιστα καὶ ἐλευθερῷ β

² καὶ Ross τοῦ MSS

THE LOVER OF LIES

their familiarity, I do not consider that I am seeing anything out of the way, especially since the Arab gave me the ring made of iron from crosses and taught me the spell of many names. But perhaps you will doubt me also, Tychiades ? "How could I doubt Euciates, the son of Deimon," said I, "a learned and an uncommonly independent gentleman, expressing his opinions in his own home, with complete liberty?" "Anyhow," said Euciates, "the affair of the statue was observed every night by everybody in the house, boys, young men and old men, and you could hear about it not only from me but from all our people." "Statue!" said I, "what do you mean?"

"Have you not observed on coming in, said he, "a very fine statue set up in the hall, the work of Demetius, the maker of portrait-statues?" "Do you mean the discus-thrower," said I, "the one bent over in the position of the throw, with his head turned back toward the hand that holds the discus, with one leg slightly bent, looking as if he would spring up all at once with the cast?" "Not that one," said he, "for that is one of Myron's works, the discus-thrower you speak of. Neither do I mean the one beside it, the one binding his head with the fillet, the handsome lad, for that is Polyclitus' work. Never mind those to the right as you come in, among which stand the tyrant-slayers, modelled by Critius and Nesiotes, but if you noticed one beside the fountain, pot-bellied, bald on the forehead, half bared by the hang of his cloak, with some of the hairs of his beard wind-blown and his veins prominent, the image of a real man, that is the one I mean,

THE WORKS OF LUCIAN

νοι λέγω Πέλλιχος ὁ Κορίνθιος στρατηγὸς εἶναι δοκεῖ

19 “Νὴ Δῖ,” ἦν δὲ ἐγώ, “εἰδόν τινα ἐπὶ δεξιὰ τοῦ κρουνοῦ,¹ ταινίας καὶ στεφάνους ξηροὺς ἔχοντα, κατακεχρυσωμένον πετάλοις τὸ στῆθος” “Ἐγὼ δέ,” ὁ Εὐκράτης ἔφη, “εκεῖνα ἔχρυσωσα, ὅπότε μ' ἴάσατο διὰ τρίτης ὑπὸ τοῦ ἡπιάλου ἀπολύμενον” “Ἡ γὰρ καὶ ἰατρος,” ἦν δὲ ἐγώ, “ὁ βέλτιστος ἡμῶν Πέλλιχος οὗτος ἐστιν,” “Μὴ σκῶπτε,” ἦν δὲ ὁ Εὐκράτης, “ἡ σε οὐκ εἰς μακρὰν μέτεισιν ο ἀνήρ οἵδια ἐγὼ ὃσον δύναται οὗτος ὁ ὑπὸ σοῦ γελώμενος ἀνδριας ἢ οὐ νομίζεις τοῦ αὐτοῦ εἶναι καὶ ἐπιπέμπειν ἡπιάλους οἷς ἀν ἐθέλη, εἴ γε καὶ ἀποπέμπειν δυνατὸν αὐτῷ,” “Ιλεως,” ἦν δὲ ἐγώ, “ἔστω ὁ ἀνδριὰς καὶ ἡπιος οὗτος ἀνδρεῖος ὡν τί δ οὖν καὶ ἄλλο ποιοῦντα ὀράτε αὐτὸν ἀπαντεις οἱ ἐν τῇ οἰκίᾳ,”

“Ἐπειδὰν τάχιστα,” ἔφη, “νὺξ γένηται, ὁ δὲ καταβὰς ἀπὸ τῆς βάσεως ἐφ’ ἣ ἐστηκε περίεισιν ἐν κύκλῳ τὴν οἰκίαν, καὶ παντεις ἐντυγχάνομεν αὐτῷ ἐνίστε καὶ ἄδοντι, καὶ οὐκ ἐστιν ὄντινα ἡδίκησεν ἐκτρέπεσθαι γὰρ χρὴ μόνον ὁ δὲ παρέρχεται μηδὲν ἐνοχλήσας τοὺς ἴδοντας καὶ μὴν καὶ λούεται τὰ πολλὰ καὶ παίζει δι’ ὅλης τῆς νυκτός, ὥστε ἀκούειν τοῦ ὑδατος ψοφοῦντος” “Ορα τοίνυν,” ἦν δὲ ἐγώ, “μὴ οὐχὶ Πέλλιχος ὁ ἀνδριάς, ἀλλὰ Τάλως ὁ Κρῆς ὁ τοῦ Μίνωος ἢ καὶ

¹ Κρονου γ

THE LOVER OF LIES

He is thought to be Pellichus, the Corinthian general¹

"Yes, I said, "I saw one to the right of the spout, wearing fillets and withered wreaths, his breast overed with gilt leaves'" "I myself put on the gilt eaves," said Euciates, "when he cured me of the tongue that was torturing me to death every other day'" "Really, is our excellent Pellichus a doctor also?" said I. "Do not mock, Eucrates replied, "or before long the man will punish you I know what virtue here is in this statue that you make fun of Don't you suppose that he can send fevers upon whomsoever he will, since it is possible for him to send them away?" "May the manikin be gracious and kindly," said I, "since he is so manful But what else does everyone in the house see him doing?"

"As soon as night comes," he said, "he gets down from the pedestal on which he stands and goes all about the house, we all encounter him, sometimes singing, and he has never harmed anybody One has but to turn aside, and he passes without molesting in any way those who saw him Upon my word, he often takes baths and disports himself all night, so that the water can be heard splashing" "See here, then," said I, "perhaps the statue is not Pellichus but Tulos the Cretan, the son of Minos, he was a

¹ Probably the Pellichus named as the father of Aristeus, a Corinthian general in the expedition against Epidamus in 434 B.C. The statue would thus be about contemporary with that of Simon by the same Demetrius of Alopece, which is mentioned in Aristophanes. It is surprisingly realistic for so early a period. Furtwängler thought the description inaccurate but the statue may have been the work of some later Demetrius. Certainly its identification as a portrait of Pellichus was conjectural (*δοκει*)

THE WORKS OF LUCIAN

γαρ ἐκεῖνος χαλκοῦς τις ἦν τῆς Κρήτης περίπολος εἰ δε μη χαλκοῦ, ὁ Ευκρατες, ἀλλα ξυλου πεποιητο, οὐδεὶς αὐτον ἐκωλυεν οὐ Δημητρίου ἔργον εἶναι, ἀλλὰ τῶν Δαιδαλου τεχνημάτων δραπε τενει γοῦν ως φῆς, ἀπὸ τῆς βασεως καὶ οὗτος”

20 “'Ορα,” εφη, ‘ ω Τυχιάδη, μή σοι μεταμελήσῃ τοῦ σκωμματος υστεοον οἶδα ἐγὼ οἴα ἐπαθεν ο τους ὄβολοὺς ὑφελόμενος οὓς κατὰ τὴν νουμηνίαν ἐκάστην τίθεμεν αὐτῷ” “Πανδεινα εχρῆν,” ἔφη ὁ Ιων, “ἰερόσυλόν γε ὅντα πῶς δ’ οὖν αὐτὸν ημύνατο, ὁ Εύκρατες, εθέλω γὰρ ἀκοῦσαι, εἰ και ὅτι μάλιστα οὔτοσὶ Τυχιαδης ἀπιστήσει”

“Πολλοί,” ή δ’ οἱ, “εκεινο ὄβολοὶ πρὸ τοῦ ποδοῦ αὐτοῦ καὶ ἀλλα νομίσματα ἔνια ἀργυρᾶ πρὸς τον μηρὸν κηρῶ κεκολλημένα καὶ πέταλα ἐξ ἀργύρου, εὐχαί τινος ἡ μισθὸς ἐπὶ τῇ ίάσει οπόσοι δι’ αὐτὸν ἐπαυσαντο πυρετῷ ἔχόμενοι ἦν δὲ ήμιν Λίβυς τις οἰκέτης κατάρατος, ἵπποκόμος οὗτος ἐπεχείρησε νυκτὸς ὑφελέσθαι πάντα ἐκεῖνα και ὑφείλετο καταβεβηκότα ἥδη τηρήσας τὸν ανδριαντα ἐπεὶ δε ἐπανελθὼν τάχιστα ἔγνω περισεσυλημένος ο Πέλλιχος, ὅρα όπως ήμύνατο και κατεφωρασε τὸν Λίβυν δι’ ὀλης γαρ τῆς νυκτὸς περιήει ἐν κύκλῳ τὴν αὐλὴν ὁ ἄθλιος¹ ἐξελθεῖν οὐ δυνάμενος ώσπερ εις λαβυρινθον ἐμπεσών, ἄχρι δὴ κατελήφθη ἔχων τὰ φώρια γενομένης ήμέρας και τότε μὲν πληγὰς οὐκ ολίγας ἐλαβεν ἀλούς, οὐ πολὺν δὲ ἐπιβιοὺς χρόνον κακὸς κακῶς ἀπεθανεν μαστιγούμενος, ώς ἐλεγεν, κατὰ τὴν νύκτα ἐκάστην, ώστε και μάλωπας εἰς τὴν

¹ δ ἄθλιος du Soul ἄθλιος Μην

THE LOVER OF LIES

bronze man, you know, and made the rounds in Crete
If he were made of wood instead of bronze, there
would be nothing to hinder his being one of the
devices of Daedalus instead of a work of Demetius,
anyhow, he is like them in playing truant from his
pedestal, by what you say " See here, Tychiades,"
said he, " perhaps you will be sorry for your joke
later on I know what happened to the man who
stole the obols that we offer him on the first of each
month " It ought to have been something very
deadly," said Ion, " since he committed a sacrilege
How was he punished, Euclates? I should like to
hear about it, no matter how much Tychiades here
is going to doubt it

" A number of obols, he said, " were lying at his
feet, and some other small coins of silver had been
stuck to his thigh with wax, and leaves of silver,
votive offerings or payment for a cure from one or
another of those who through him had ceased to be
subject to fever We had a plague Libyan servant,
a groom, the fellow undertook to steal and did steal
everything that was there, at night, after waiting
until the statue had descended But as soon as
Pellichus came back and discovered that he had been
robbed, mark how he punished and exposed the
Libyan! The unhappy man ran about the hall the
whole night long unable to get out, just as if he had
been thrown into a labyrinth, until finally he was
caught in possession of the stolen property when
day came He got a sound thrashing then, on being
caught, and he did not long survive the incident,
dying a rogue's death from being flogged, he said,
every night, so that welts showed on his body the

THE WORKS OF LUCIAN

ἐπιοῦσαν φαίνεσθαι αὐτοῦ ἐπὶ τοῦ σώματος πρὸς ταῦτα, ὡς Τυχιάδη, καὶ τὸν Πέλλιχον σκῶπτε κάμε ὥσπερ τοῦ Μιωος ἡλικιώτην παραπάλειν ἥδη δόκει” “'Αλλ’, ὡς Εύκρατες,” ἦν δ’ ἔγω,
“ἔστ’ ἀν χαλκὸς μὲν ο χαλκός, τὸ δὲ ἔργον Δημήτριος ὁ Ἀλωπεκῆθεν εἰργασμένος ἦ, οὐθεοποιός τις αλλ’ ἀνθρωποποιος αν, οὐποτε φοβήσομαι τον ἀνδριάντα Πελλίχου, δην οὐδὲ ζῶντα πάνυ ἐδεδίειν ἀν ἀπειλοῦντα μοι”

21 'Ἐπὶ τούτοις Ἀντιγονος ὁ ἱατρὸς εἶπε, ‘Κάμοί, ὡς Εύκρατες, Ἰπποκράτης εστὶ χαλκοῦς ὄσον πηχυαῖος τὸ μέγεθος οὗτος ἐπειδὰν μόνον ἡ θρυαλλίς ἀποσβῆ, περίεισιν τὴν οἰκίαν ὀλην ἐν κύκλῳ ψοφῶν καὶ τὰς πυξίδας ἀνατρέπων καὶ τὰ φάρμακα συγχέων καὶ τὴν θυίαν¹ περιτρέπων, καὶ μάλιστα επειδὰν τὴν θυσίαν ὑπερβαλώμεθα, ἦν κατὰ τὸ ἔτος ἔκαστον αὐτῷ θύομεν” “'Αξιοῖ γάρ,” ἦν δ’ ἔγω, “καὶ ὁ Ἰπποκράτης ἥδη ὁ ἱατρὸς θύεσθαι αὐτῷ, καὶ ἀγανακτεῖ ἦν μὴ κατὰ καιρὸν ἐφ’ ἴερῶν τελείων ἐστιαθῆ, δην ἔδει ἀγαπᾶν, εἴ τις ἐναγίσειεν αὐτῷ ἡ μελίκρατον ἐπισπείσειεν ἡ στεφανώσειε την στιγλην”²

22 “'Ακουε τοίνυν,” ἐφη ὁ Εύκρατης, “—τοῦτο μὲν καὶ ἐπὶ μαρτύρων—δι πρὸ ἐτῶν πεντε εἰδον ἐτύγχανε μὲν ἀμφὶ τρυγητὸν τοῦ ἔτους όν, ἔγω δὲ ἀνὰ τὸν ἀγρὸν μεσούσης ἡμέρας τρυγῶντας ἀφεὶς τοὺς ἐργατας κατ’ ἐμαυτὸν εἰς τὴν ύλην ἀπήειν μεταξὺ φροντίζων τι καὶ ἀνασκοπούμενος ἐπεὶ δ’ ἐν τῷ συνηρεφεῖ ἦν, τὸ μὲν πρώτον ύλαγμὸς ἐγένετο κυνῶν, καὶ γὼ είκαζον Μνάσωνα τὸν νιόν, ὥσπερ εἰωθει, παίζειν καὶ κυνηγετεῖν εἰς τὸ λάσιον

¹ θυραν γ

² κεφαλήν γ

THE LOVER OF LIES

next day In view of this, Tychiades, mock Pellichus and think me as senile as if I were a contemporary of Minos ! " Well, Euciates, I said, " as long as bronze is bronze and the work a product of Demetrius of Alopece, who makes men, not gods, I shall never be afraid of the statue of Pellichus, whom I should not have feared very much even when he was alive if he threatened me

Thereupon Antigonus, the physician, said, " I myself, Euciates, have a bronze Hippocrates about eighteen inches high As soon as the light is out, he goes all about the house making noises, turning out the vials, mixing up the medicines, and overturning the mortar, particularly when we are behindhand with the sacrifice which we make to him every year " Has it gone so far, said I, " that even Hippocrates the physician demands sacrifice in his honour and gets angry if he is not feasted on unblemished victims at the proper season ? He ought to be well content if anyone should bring food to his tomb or pour him a libation of milk and honey or put a wreath about his gravestone !

" Let me tell you, " said Euciates, " —this, I assure you, is supported by witnesses—what I saw five years ago It happened to be the vintage season of the year, passing through the farm at midday, I left the labourers gathering the grapes and went off by myself into the wood, thinking about something in the meantime and turning it over in my mind When I was under cover, there came first a barking of dogs, and I supposed that my son Mnason was at his usual sport of following the hounds, and had

THE WORKS OF LUCIAN

μετὰ τῶν ἡλικιωτῶν παρελθόντα τὸ δ' οὐκ εἶχεν οὕτως, ἀλλὰ μετ' ὀλίγον σεισμοῦ τινος ἀμα γενομένου καὶ βοῆς οἰον εκ βροντῆς γυναικα ὥρῳ προσιοῦσαν φοβεράν, ἡμισταδιαίαν σχεδὸν τὸ υψός εἶχεν δε καὶ δᾶδα ἐν τῇ ἀριστερᾷ καὶ ξύφος ἐν τῇ δεξιᾷ ὅσον εἰκοσάπηχυ, καὶ τὰ μὲν ἐνερθεν ὀφιόπους ἦν, τα δὲ ἀνω Γοργόνι ἐμφερής, τὸ βλέμμα φημὶ καὶ τὸ φρικῶδες τῆς προσόψεως, καὶ ἀντὶ τῆς κόμης τοὺς δράκοντας βοστρυχηδὸν καθεῖτο¹ εἰλουμένους περὶ τὸν αὐχένα καὶ ἐπὶ τῶν ὄμων ἐνίους ἐσπειραμένους ορᾶτε,” ἔφη, “όπως ἐφριξα, ὡ φιλοι, μεταξὺ διηγούμενος” καὶ ἄμα λέγων ἐδείκνυεν ὁ Εὔκρατης τὰς ἐπὶ τοῦ πήχεως τρῖχας δῆθεν ὀρθὰς υπὸ τοῦ φόβου

- 23 Οι μεν οὖν αμφὶ τὸν Ἰωνα καὶ τον Δεινόμαχον καὶ τὸν Κλεόδημον κεχηνότες ἀτενὲς προσεῖχον αὐτῷ, γέρουντες ἄνδρες ελκόμενοι τῆς ρινός, ἡρέμα προσκυνοῦντες οὕτως ἀπίθανοι κολοσσόν, ἡμισταδιαίαν γυναικα, γυγάντειόν τι μορμολύκειον ἐγὼ δὲ ἐνενόουν μεταξὺ οἷοι ὅντες αὐτοὶ νέοις τε ὄμιλοῦσιν ἐπὶ σοφίᾳ καὶ ύπὸ πολλῶν θαυμάζονται, μόνη τῇ πολιᾳ καὶ τῷ πωγωνι διαφέροντες τῶν βρεφῶν, τὰ δ' ἄλλα καὶ αὐτῶν ἐκείνων εὐαγωγό-
- 24 τεροι πρὸς τὸ ψεῦδος ο γοῦν Δεινόμαχος, “Εἰπέ μοι,” ἔφη, “ὦ Εύκρατες, οἱ κύνες δὲ τῆς θεοῦ πηλίκοι τὸ μέγεθος ἦσαν,”

“Ἐλεφάντων,” ἦ δ' ὁς, “ὑψηλότεροι τῶν Ἰνδικῶν, μελανες καὶ αὐτοὶ καὶ λάσιοι πιναρῷ καὶ αὐχμώση τῇ λάχνῃ —ἐγὼ μὲν οὖν ἰδὼν ἐστην ἀναστρέψας ἄμα τὴν σφραγίδα ἦν μοι ὁ Ἀραψ ἔδωκεν εις τὸ είσω τοῦ δακτύλου ἡ Ἐκάτη δὲ

¹ περιεκείτο γ

THE LOVER OF LIES

entered the thicket with his companions This was not the case, however , but after a short time there came an earthquake and with it a noise as of thunder, and then I saw a terrible woman coming toward me, quite half a furlong in height She had a torch in her left hand and a sword in her right, ten yards long , below, she had snake feet, and above she resembled the Gorgon, in her state, I mean, and the flightfulness of her appearance , moreover, instead of hair she had the snakes falling down in ringlets, twining about her neck, and some of them coiled upon her shoulders—See,’ said he, “how my flesh creeps, friends, as I tell the story’ And as he spoke he showed the hairs on his forearm standing on end (would you believe it’) because of his terror!

Ion, Deinomachus, Cleodemus, and the rest of them, open-mouthed, were giving him unwavering attention, old men led by the nose, all but doing obeisance to so unconvincing a colossus, a woman half a furlong in height, a gigantic bugaboo! For my part I was thinking in the meantime “They associate with young men to make them wise and are admired by many, but what are they themselves? Only then grey hair and then beard distinguishes them from infants, and for the rest of it, even infants are not so amenable to falsehood’ Deinomachus, for instance, said “Tell me, Eucrates, the dogs of the goddess—how big were they?”

“Taller than Indian elephants,” he replied , “black, like them, with a shaggy coat of filthy, tangled hair —Well, at sight of her I stopped, at the same time turning the gem that the Alab gave me to the inside of my finger, and Hecate, stamping

THE WORKS OF LUCIAN

πατάξασα τῷ δρακοντείῳ ποδὶ τούδαφος ἐποίησεν χάσμα παμμέγεθει, ἡλίκον Ταρτάρειον τὸ βάθος εἴτα ωχετο μετ' ὀλίγον ἄλλομένη εἰς αὐτό ἐγώ δὲ θαρρήσας ἐπέκυψα λαβόμενος δένδρου τινὸς πλησίον πεφυκότος, ὡς μὴ σκοτοδινιάσας ἐμπέσοιμι ἐπὶ κεφαλήν εἴτα ἑώρων τὰ εν "Αἰδου ἅπαντα, τὸν Πυριφλεγέθοντα, τὴν λίμνην, τὸν Κέρβερον, τοὺς νεκρούς, ώστε γνωρίζειν ἐνίους αὐτῶν τὸν γοῦν πατέρα εἶδον ἀκριβῶς αὐτὰ ἐκεῖνα ἔτι ἀμπεχόμενον ἐν οἷς αὐτὸν κατεθάψαμεν"

"Τί δὲ ἔπραττοι," ὁ Ἰων ἔφη, "ὦ Εύκρατες, αἱ ψυχαί," "Τί δ' ἄλλο," ἢ δ' ὁσ, "ἢ κατὰ φῦλα καὶ φρήτρας μετὰ τῶν φίλων καὶ συγγενῶν διατρίβουσιν ἐπὶ τοῦ ἀσφοδέλου κατακείμενοι" "Αντιλεγέτωσαν νῦν¹ ἔτι," ἢ δ' ὃς ὁ Ἰων, "οἱ ἀμφὶ τὸν Ἐπίκουρον τῷ ἴερῷ Πλατῶνι καὶ τῷ περὶ τῶν ψυχῶν λόγῳ σὺ δὲ μὴ καὶ τὸν Σωκράτην αὐτὸν καὶ τὸν Πλάτωνα εἶδες ἐν τοῖς νεκροῖς," "Τὸν Σωκρατῆν ἔγωγε," ἢ δ' ὃς, "οὐδὲ τοῦτον σαφῶς, ἀλλὰ εἰκάζων² ὅτι φαλακρὸς καὶ προγάστωρ ἢν τὸν Πλάτωνα δὲ οὐκ ἐγνώρισα χρήγαρ, οἷμαι, πρὸς φίλους ἄνδρας τάληθῇ λέγειν

"Αμα δ' οὖν ἐγώ τε ἅπαντα ικανῶς ἑωράκειν, καὶ τὸ χάσμα συνήει καὶ συνέμεινε καί τινες τῶν οἰκετῶν αναζητοῦντές με, καὶ Πυρρίας οὗτος ἐν αὐτοῖς, ἐπέστησαν οὕπω τέλεον μεμυκότος τοῦ χάσματος εἰπέ, Πυρρία, εἰ ἀληθῆ λέγω" "Νὴ Δᾶ," ἔφη ὁ Πυρρίας, "καὶ ὑλακῆς δὲ ἥκουσα διὰ τοῦ χάσματος καὶ πῦρ τι ὑπέλαμπεν, ἀπὸ τῆς

¹ νῦν Cobet οὖν MSS

² εἰκαζον β

THE LOVER OF LIES

on the ground with her serpent foot, made a tremendous chasm, as deep as Tartarus, then after a little she leaped into it and was gone I plucked up courage and looked over, taking hold of a tree that grew close by, in order that I might not get a dizzy turn and fall into it headlong Then I saw everything in Hades, the River of Blazing Fire, and the Lake, and Cerberus, and the dead, well enough to recognise some of them My father, for instance, I saw distinctly, still wearing the same clothes in which we buried him

"What were the souls doing, Eucrates?" said Ion
"What else would they be doing," he said, "except lying upon the asphodel to while away the time, along with their friends and kinsmen by tribes and clans?"
"Now let the Epicureans go on contradicting holy Plato," said Ion, "and his doctrine about the souls! But you did not see Socrates himself and Plato among the dead?" "Socrates I saw," he replied, "and even him not for certain but by guess, because he was bald and pot bellied, Plato I could not recognise, for one must tell the truth to friends, I take it

"No sooner had I seen everything sufficiently well than the chasm came together and closed up, and some of the servants who were seeking me, Pyrihias here among them, came upon the scene before the chasm had completely closed Tell them, Pyrihias, whether I am speaking the truth or not "Yes, by Heaven," said Pyrihias, "and I heard barking, too, through the chasm and a gleam of fire was

THE WORKS OF LUCIAN

δαδός μοι δοκεῖν ”¹ κἀγὼ ἐγέλασα ἐπιμετρήσαντος
τοῦ μάρτυρος τὴν ὑλακὴν καὶ τὸ πῦρ

25 ‘Ο Κλεόδημος δέ, “Οὐ καινά,” εἶπεν, “οὐδὲ
ἄλλοις ἀόρατα ταῦτα εἶδες, ἐπεὶ καὶ αὐτὸς οὐ πρὸ²
πολλοῦ νοσήσας τοιόνδε τι ἔθεασάμην ἐπεσκόπει
δέ με καὶ ἐθεράπευεν Αντίγονος οὗτος εβδόμη
μὲν ἦν ἡμέρα, ὁ δὲ πυρετὸς οἷος καῦσος σφοδρό-
τατος ἀπαντες δέ με ἀπολιπόντες ἐπ’ ἐρημίας
ἐπικλεισάμενοι τὰς θύρας ἔξω περιέμενοι οὕτω
γὰρ αὐτὸς ἐκέλευσας, ὃ Αντίγονε, εἰ πως δυνη
θείην εἰς ὑπνον τραπέσθαι τότε οὖν ἐφίσταται
μοι νεανίας ἐγρηγορότι πάγκαλος λευκὸν ἴμάτιον
περιβεβλημένος, εἴτα ἀναστήσας ἄγει διά τινος
χάσματος εἰς τὸν “Αἰδην, ως αὐτίκα ἐγνώρισα
Τάνταλον ἵδων καὶ Τιτυὸν καὶ Σίσυφον καὶ τὰ
μεν ἄλλα τι ἀν ὑμῖν λέγοιμι, ἐπεὶ δὲ κατὰ τὸ
δικαστήριον ἐγενόμην—παρῆν δὲ καὶ ὁ Αἰακὸς καὶ
ὁ Χάρων καὶ αἱ Μοῖραι καὶ αἱ Ἐρινύες—οἱ μέν
τις ὥσπερ βασιλεὺς (οἱ Πλούτων,² μοι δοκεῖ)
καθῆστο ἐπιλεγόμενος τῶν τεθνηξομένων τὰ δυό-
ματα, οὓς ἡδη ὑπερημέρους τῆς ζωῆς συνεβαινεν
εἶναι οἱ δὲ νεανίσκος ἐμὲ φέρων παρέστησεν
αὐτῷ οἱ δε Πλούτων ἡγανάκτησέν τε καὶ πρὸς
τὸν ἀγαγόντα με, ‘Οὐπω πεπλήρωται,’ φησίν,
‘τὸ νῆμα αὐτῷ, ώστε απίτω σὺ δὲ δὴ τὸν
χαλκέα Δημύλον ἀγει υπὲρ γὰρ τὸν ἀτρακτον
Βιοῖ’ κἀγὼ ἀσμενος ἀναδραμὼν αὐτὸς μὲν ἡδη
ἀπύρετος ἦν, ἀπιγγελλον δὲ ἀπασιν ως τεθνή-
ξεται Δημύλος ἐν γειτόνων δὲ ἡμῖν ὕκει νοσῶν
τι καὶ αὐτός, ως ἀπηγγέλλετο καὶ μετὰ μικρὸν
ἡκούομεν οἰμωγῆς ὁδυρομένων ἐπ’ αὐτῷ”

¹ υπολάμπειν απὸ τῆς δαδός μοι εδόκει γ

² Αἰδην β

THE LOVER OF LIES

shining, from the torch, I suppose ' I had to laugh when the witness, to give good measure, threw in the barking and the fire '

Cleodemus, however, said, "These sights that you saw are not novel and unseen by anyone else, for I myself when I was taken sick not long ago witnessed something similar. Antigonus heire visited and attended me. It was the seventh day, and the fever was like a calenture of the most raging type. Leaving me by myself and shutting the door, they all were waiting outside, for you had given orders to that effect, Antigonus, on the chance that I might fall asleep. Well, at that time there appeared at my side while I lay awake a very handsome young man, wearing a white cloak, then, raising me to my feet, he led me through a chasm to Hades, as I realised at once when I saw Tantalus and Ixion and Tityus and Sisyphus. Why should I tell you all the details? But when I came to the court—Aeacus and Charon and the Fates and the Furies were there—a person resembling a king (Pluto, I suppose) sat reading off the names of those about to die because their lease of life chanced to have already expired. The young man speedily set me before him, but Pluto was angry and said to my guide ' His thread is not yet fully spun, so let him be off, and bring me the blacksmith Demylus, for he is living beyond the spindle. I hastened back with a joyful heart, and from that time was free from fever, but I told everyone that Demylus would die. He lived next door to us, and himself had some illness, according to report. And after a little while we heard the wailing of his mourners '"

THE WORKS OF LUCIAN

- 26 "Τί θαυμαστόν," εἶπεν ὁ Ἀντίγονος "ἐγὼ
γὰρ οἶδα τινα μετὰ εἰκοστήμην ἡμέραν ἡς¹ ἐτάφη
ἀναστάντα, θεραπεύσας καὶ πρὸ τοῦ θανάτου καὶ
ἐπεὶ ἀνέστη τὸν ἀνθρωπὸν" "Καὶ πῶς," ἦν δ'
ἐγώ, "ἐν εικοσιν ἡμέραις ούτ' ἐμύδησεν τὸ σῶμα
ούτε ἄλλως ὑπὸ λιμοῦ διεφθαρη, εἰ μὴ τινα
'Επιμενίδην σύ γε ἐθεράπευες"
- 27 "Αμα ταῦτα λεγόντων ἡμῶν ἐπεισῆλθον οἱ τοῦ
Εὐκράτους υἱοὶ ἐκ τῆς παλαιότρας, ὁ μὲν ἥδη ἐξ
ἐφήβων, ο δὲ ἔτερος ἀμφὶ τα πεντεκαίδεκα ἔτη,
καὶ ἀσπασάμενοι ἡμᾶς ἐκαθέζουτο ἐπὶ τῆς κλίνης
παρὰ τῷ πατρί ἐμοὶ δὲ εἰσεκομίσθη θρόνος καὶ
ὁ Εὐκράτης ὡσπερ ἀναμνησθεὶς πρὸς τὴν ὅψιν
τῶν νίέων, "Ουτως οναιμην," ἔφη, "τούτων"—
ἐπιβαλὼν αὐτοῖς τὴν χεῖρα—"ἄληθη, ὁ Τυχιάδη,
πρὸς σε ἐρῶ τὴν μακαρίτιν μου γυναικα τὴν
τούτων μητέρα πάντες ἵσασιν ὅπως ἡγάπησα,
ἐδήλωσα δὲ οἵς περὶ αὐτὴν ἐπραξα οὐ κώσαν
μόνον, ἀλλὰ καὶ ἐτεὶ ἀπέθανεν, τὸν τε κοσμον
ἄπαντα συγκατακαύσας καὶ τὴν ἐσθῆτα ἡ κώσα
ἔχαιρεν εβδόμη δὲ μετὰ τὴν τελευτὴν ἡμέρᾳ
ἐγὼ μὲν ἐνταῦθα ἐπὶ τῆς κλίνης ὡσπερ νῦν ἐκείμην
παραμυθούμενος τὸ πενθος ἀνεγίγνωσκον γὰρ τὸ
περὶ ψυχῆς τοῦ Πλάτωνος βιβλίον ἐφ' ἡσυχιας
ἐπεισέρχεται δὲ μεταξὺ ἡ Δημαινέτη αὐτὴ ἐκείνη
καὶ καθίζεται πλησίον ὡσπερ νῦν Εὐκρατίδης
ούτοσί," δείξας τὸν νεώτερον τῶν νίέων ο δὲ
αὐτίκα ἔφριξε μάλα παιδικῶς, καὶ πάλαι ἥδη
ῳχρὸς ὡν² πρὸς τὴν διήγησιν "Ἐγὼ δέ," ἡ δ'
δις ὁ Εὐκράτης, "ως εἶδον, περιπλακεὶς αὐτῇ

¹ ἥ β

ἥ γ

THE LOVER OF LIES

"What is there surprising in that?" said Antigonus "I know a man who came to life more than twenty days after his burial, having attended the fellow both before his death and after he came to life." "How was it," said I, "that in twenty days the body neither corrupted nor simply wasted away from inanition? Unless it was an Epimenides¹ whom you attended."

While we were exchanging these words the sons of Eucrates came in upon us from the palaestra, one already of age, the other about fifteen years old, and after greeting us sat down upon the couch beside their father, a child was brought in for me. Then, as if reminded by the sight of his sons, Eucrates said "As surely as I hope that these boys will be a joy to me—and he laid his hand upon them—"what I am about to tell you, Tychnades, is true. Everyone knows how I loved then mother, my wife of blessed memory, I made it plain by what I did for her not only while she was alive but even when she died, for I buried on the pyre with her all the ornaments and the clothing that she liked while she lived. On the seventh day after her death I was lying here on the couch, just as I am now, consoling my grief, for I was peacefully reading Plato's book about the soul. While I was thus engaged, Demaenete herself in person came in upon me and sat down beside me, just as Eucratides here is sitting now"—with a gesture toward the younger of his sons, who at once shuddered in a very boyish way, he had already been pale for some time over the story. "When I saw her," Eucrates continued, "I

¹ The Cretan priest who slept for forty years, or thereabouts

THE WORKS OF LUCIAN

εδάκρυον ἀνακωκύσας ή δὲ οὐκ εἴα βοῶν, ἀλλ' ητιāτό με ὅτι τὰ ἄλλα πάντα¹ χαρισάμενος αὐτῇ θατέρον τοῖν σανδάλοιν χρυσοῖν ὄντοιν οὐ κατακαύσαιμι, εἶναι δὲ αὐτὸς ἔφασκεν ὑπὸ τῆς κιβωτῷ παραπεσόν καὶ διὰ τοῦτο ἡμεῖς οὐχ εὑρόντες θάτερον μόνον ἐκαύσαμεν ἔτι δὲ ἡμῶν διαλεγομενων κατάρατόν τι κυνίδιον ὑπὸ τῆς κλίνης ὃν Μελιταῖον ὑλάκτησεν, ή δὲ ἡφανίσθη πρὸς τὴν ὑλακήν τὸ μέντοι σανδαλιον εὑρέθη ὑπὸ τῆς κιβωτῷ καὶ κατεκαύθη ὑστερον

28 “Ἐπι ἀπιστεῖν τούτοις, ὁ Τυχιάδη, ἄξιον ἐναργέσιν οὖσιν καὶ κατὰ τὴν ἡμέραν ἐκαστην φαινομένοις,” “Μὰ Δί,” ἥν δ' ἐγώ “ἐπεὶ σανδάλω γε χρυσῷ εἰς τὰς πυγὰς ὥσπερ τὰ παιδία παίεσθαι ἄξιοι ἀν εἰεν οἱ ἀπιστοῦντες καὶ οὗτως ἀναισχυντοῦντες πρὸς τὴν ἀλήθειαν”

29 Ἐπὶ τούτοις ὁ Πυθαγορικὸς Ἀρίγνωτος εἰσῆλθεν, ὁ κομήτης, ὁ σεμνὸς ἀπὸ τοῦ προσώπου, οἵσθα τὸν ἀοίδιμον ἐπὶ τῆς σοφίᾳ, τὸν ἱερὸν ἐπονομαζόμενον κάγῳ μὲν ὡς εἰδον αὐτὸν ἀνέπνευσα, τοῦτ' ἐκεῦνο ἡκεινοι μοι νομίσας πέλεκύν τινα κατὰ τῶν ψευσμάτων “Ἐπιστομεῖ γὰρ αὐτούς,” ἔλεγον, “ὁ σοφὸς ἀνὴρ οὕτω τεράστια διεξιόντας” καὶ τὸ τοῦ λόγου, θεὸν ἀπὸ μηχανῆς ἐπεισκυκληθῆναι μοι τοῦτον ώμην ὑπὸ τῆς Τύχης ὁ δὲ ἐπεὶ ἐκαθέζετο ὑπεκστάντος αὐτῷ τοῦ Κλεοδήμου, πρῶτα μὲν περὶ τῆς νόσου ἥρετο, καὶ ὡς ράδον ἥδη ἔχειν ἡκουσεν παρὰ τοῦ Εὔκρατους, “Τί δέ,” ἔφη, “προς αὐτοὺς² ἐφιλοσοφεῖτε, μεταξὺ γὰρ

¹ πολλα β

² αλληλους β

THE LOVER OF LIES

caught her in my aims with a cry of grief and began to weep She would not permit me to cry, however, but began to find fault with me because, although I had given her everything else, I had not burned one of her gilt sandals, which, she said, was under the chest, where it had been thrown aside That was why we did not find it and burned only the one We were continuing our conversation when a censed toy dog that was under the couch, a Maltese, barked, and she vanished at his barking The sandal, however, was found under the chest and was burned afterwards

"Is it right, Tychiades, to doubt these apparitions any longer, when they are distinctly seen and a matter of daily occurrence?" "No, by Heaven, I said "those who doubt and are so disrespectful toward truth deserve to be spanked like children, with a gilt sandal!"

At this juncture Alignotus the Pythagorean came in, the man with the long hair and the majestic face—you know the one who is renowned for wisdom, whom they call holy As I caught sight of him, I drew a breath of relief, thinking "There now, a broadaxe has come to hand to use against their lies The wise man will stop their mouths when they tell such prodigious yarns" I thought that Fortune had trundled him in to me like a *deus ex machina*, as the phrase is But when Cleodemus had made room for him and he was seated, he first asked about the illness, and when Euciates told him that it was already less troublesome, said "What were you debating among yourselves? As I came

THE WORKS OF LUCIAN

εἰσιῶν ἐπήκουσα, καὶ μοι ἐδοκεῖτε¹ εἰς καλὸν διατεθῆσεσθαι² τὴν διατριβήν”

“Τί δ’ ἄλλο,” εἶπεν ὁ Εὔκρατης, “ἢ τουτοὶ τὸν ἀδαμάντινον πείθομεν”—δείξας ἐμέ—“ἡγεῖ-σθαι δάιμονας τινας εἶναι καὶ φάσματα καὶ νεκρῶν ψυχὰς περιπολεῖν ὑπὲρ γῆς καὶ φαίνεσθαι οἷς ἀν ἔθελωσιν” ἐγὼ μὲν οὖν ἡρυθρίασα καὶ κάτω ἔνευσα αἰδεσθεις τὸν Ἀρίγνωτον ο δέ, “Ορα,” ἔφη, “ὦ Εύκρατες, μὴ τοῦτο φησιν Τυχιάδης, τὰς τῶν βιαίως ἀποθανόντων μόνας ψυχὰς περινο-στεῖν, οἷον εἴ τις απήγξατο ἢ απετμήθη τὴν κεφαλὴν ἢ ἀνεσκολοπίσθη ἢ ἄλλω γέ τῷ τρόπῳ τοιούτῳ ἀπῆλθεν ἐκ τοῦ βίου, τὰς δὲ τῶν κατὰ μοῖραν ἀποθανόντων οὐκέτι ἦν γὰρ τοῦτο λέγη, οὐ πάνυ ἀποβλῆτα φήσει” “Μὰ Δᾶ,” ἢ δ’ ὃς ο Δεινόμαχος, “ἄλλ’ οὐδὲ ὅλως εἶναι τὰ τοιαῦτα οὐδὲ συνεστώτα ὄράσθαι οἴεται”

30 “Πῶς λέγεις,” ἢ δ’ ὃς ὁ Ἀρίγνωτος, δριμὺν ἀπιδὼν εἰς ἐμέ, “οὐδέν σοι τούτων γίγνεσθαι δοκεῖ, καὶ ταῦτα πάνταν, ὡς εἴπειν, δρώντων,” “Ἀπολόγησαι,”³ ἦν δ’ ἐγώ, “ὑπὲρ ἐμοῦ, εἰ μὴ πιστεύω, διότι μηδὲ ορῶ μόνος τῶν ἄλλων εἰ δὲ ἔωραν, καὶ ἐπίστενον ἀν δηλαδὴ ὥσπερ ὑμεῖς” “Ἄλλα,” ἢ δ’ οι, “ἥν ποτε εἰς Κόρινθον ἔλθης, ἐροῦ ἔνθα εστὶν ἢ Εὐβατίδου οἰκία, καὶ ἐπειδάν σοι δειχθῆ παρὰ τὸ Κράνειον, παρελθὼν εἰς αὐτὴν λέγε πρὸς τον θυρωρὸν Τίβειον ως ἐθέλοις

¹ δοκεῖτε γ

² διατιθεσθαι β διαθῆσεσθαι Cobet Fritzsche, but cf Scytha 9 fin

³ απολόγησαι A M H απολογῆ γP (followed by a lacuna of 4 letters in P) απολελόγησθε N Vat 87

THE LOVER OF LIES

in, I overheard you, and it seemed to me that you were on the point of giving a fine turn to the conversation ! ’

“ We are only trying to persuade this man of adamant, said Eucrates, pointing at me, “ to believe that spirits and phantoms exist, and that souls of dead men go about above ground and appear to whomsoever they will ” I flushed and lowered my eyes out of reverence for Aignotus “ Perhaps, Eucrates, he said, “ Tychades means that only the ghosts of those who died by violence walk, for example, if a man hanged himself, or had his head cut off, or was crucified, or departed life in some similar way, and that those of men who died a natural death do not. If that is what he means, we cannot altogether reject what he says ” “ No, by Heaven, ” replied Deinomachus, “ he thinks that such things do not exist at all and are not seen in bodily form ”

“ What is that you say ? ” said Aignotus, with a sour look at me “ Do you think that none of these things happen, although everybody, I may say, sees them ? ” “ Plead in my defence, said I, “ if I do not believe in them, that I am the only one of all who does not see them , if I saw them, I should believe in them, of course, just as you do ” “ Come, ” said he, “ if ever you go to Corinth, ask where the house of Eubatides is, and when it is pointed out to you beside Cornel Grove, enter it and say to the door-man Tibius that you should like to see where the

THE WORKS OF LUCIAN

ιδεῖν ὁθεν τὸν δαίμονα ὁ Πυθαγορικὸς Ἀρίγνωτος ἀνορύξας ἀπηλασε καὶ πρὸς τὸ λοιπὸν οἰκεῖσθαι τὴν οἰκίαν ἐποίησεν”

31 “Τί δὲ τοῦτο ἦν, ὡς Ἀρίγνωτε,” ἥρετο οὐκρατης “’Αοίκητος ἦν,” ἢ δέ ός, “ἐκ πολλοῦ ὑπὸ δειμάτων, εἰ δέ τις οἰκήσειεν εὐθὺς ἐκπλαγεὶς ἔφευγεν, ἐκδιωχθεὶς ὑπό τινος φοβεροῦ καὶ ταραχώδους φάσματος συνέπιπτεν οὖν ἥδη καὶ ἡ στέγη κατέρρει, καὶ ὅλως οὐδεὶς ἦν οὐθαρρήσων παρελθεῖν εἰς αὐτῆν

“Ἐγὼ δὲ ἐπεὶ ταῦτα ἥκουσα, τὰς βίβλους λαβὼν—εἰσὶ δέ μοι Αἰγύπτιαι μαλα πολλαὶ περὶ τῶν τοιούτων—ἵκουν εἰς τὴν οἰκίαν περὶ πρώτου ὕπνου ἀποτρέποντος τοῦ ξένου καὶ μόνον οὐκ ἐπιλαμβανομένου, ἐπεὶ ἔμαθεν οἶ βαδίζοιμι, εἰς προῦπτον κακόν, ὡς φέτο ἐγὼ δὲ λύχνον λαβὼν μόνος εἰσέρχομαι, καὶ ἐν τῷ μεγίστῳ οἰκηματι καταθεὶς το φῶς ἀνεγίγνωσκον ἡσυχῇ χαμαὶ καθεξόμενος ἐφίσταται δὲ ὁ δαίμων ἐπὶ τινα τῶν πολλῶν ἥκειν νομίζων καὶ δεδίξεσθαι κάμε ἐλπίζων ὕσπερ τοὺς ἄλλους, αὐχμηρὸς καὶ κομήτης καὶ μελάντερος τοῦ ξόφου καὶ ὁ μὲν ἐπιστὰς ἐπειράτο μου, πανταχόθεν προσβάλλων εἰ ποθεν κρατήσειεν, καὶ ἀρτὶ μὲν κύων ἄρτι δὲ ταῦρος γιγνόμενος ἡ λέων ἐγὼ δὲ προχειρισάμενος τὴν φρικωδεστάτην ἐπίρρησιν αιγυπτιάζων τῇ φωνῇ συνήλασα κατάδων αὐτὸν εἰς τινα γωνίαν σκοτεινοῦ¹ οικήματος ἵδων δὲ αὐτὸν οἱ κατέδυ, τὸ λοιπὸν ἀνεπανθύμην

“Εωθεν δὲ πάντων ἀπεγνωκότων* καὶ νεκρὸν εὑρήσειν με οἰομένων καθάπερ τοὺς ἄλλους, πρ-

¹ μικροῦ τινος β Perhaps σκοτεινῆγ (Fritzsche) μικροῦ τινος

THE LOVER OF LIES

Pythagorean Arignotus exhumed the spirit and drove it away, making the house habitable from that time on

"What was that, Arignotus?" asked Eucrates
"It was uninhabitable," he replied, "for a long time because of terrors, whenever anyone took up his abode in it, he fled in panic at once, chased out by a fearful, terrifying phantom. So it was falling in and the roof was tumbling down, and there was nobody at all who had the courage to enter it."

"When I heard all this, I took my books—I have a great number of Egyptian works about such matters—and went into the house at bed-time, although my host tried to dissuade me and all but held me when he learned where I was going—into misfortune with my eyes open, he thought. But taking a lamp I went in alone, in the largest room I put down the light and was reading peacefully, seated on the ground, when the spirit appeared, thinking that he was setting upon a man of the common sort and expecting to affright me as he had the others, he was squalid and long-haired and blacker than the dark. Standing over me, he made attempts upon me, attacking me from all sides to see if he could get the best of me anywhere, and turning now into a dog, now into a bull or a lion. But I brought into play my most frightful imprecation, speaking the Egyptian language, pent him up in a certain corner of a dark room, and laid him. Then, having observed where he went down, I slept for the rest of the night."

"In the morning, when everybody had given up hope and expected to find me dead like the others,

THE WORKS OF LUCIAN

ελθὼν ἀπροσδόκητος ἄπασι πρόσειμι τῷ Εὐ-
βατίδῃ, εὑ̄ ἀγγέλλων ὅτι καθαρὰν αὐτῷ καὶ ἀδεί-
μαντον ἡδη ἔξῆν¹ τὴν οἰκίαν οἰκεῖν παραλαβὼν
οῦν αὐτὸν τε καὶ τῶν ἀλλων πολλοὺς—εἴποντο
γάρ τοῦ παραδόξου ἔνεκα—ἐκέλευον ἀγαγὼν ἐπὶ
τὸν τόπον οὐ̄ καταδεδυκότα τὸν δαίμονα ἑωράκειν,
σκάπτειν λαβόντας δικέλλας καὶ σκαφεῖα, καὶ
ἐπειδὴ ἐποίησαν, εύρεθη οσον ἐπ' ὁργυὶὰν κατο-
ρωρυγμένος τις νεκρὸς ἑώλος μόνα τὰ δστᾶ κατὰ
σχῆμα συγκείμενος ἐκεῖνον μὲν οὖν ἐθαψαμεν
ἀνορύξαντες, ἡ οἰκία δὲ τὸ ἀπ' ἐκεῖνου ἐπαυσατο
ἐνοχλουμένη ὑπὸ τῶν φασμάτων”

32 “Ως δὲ ταῦτα εἶπεν ὁ Ἀρίγνωτος, ἀνὴρ δαι-
μόνιος τὴν σοφίαν καὶ ἀπασιν αἰδέσιμος,² οὐδεὶς
ἶην ἔτι τῶν παρόντων ὃς οὐχὶ κατεγίγνωσκέ μου
πολλὴν τὴν ἄνοιαν τοῖς τοιούτοις ἀπιστοῦντος,
καὶ ταῦτα Ἀριγνώτου λέγοντος ἐγὼ δὲ ὅμως
οὐδεν τρέσας οὔτε τὴν κόμην οὔτε τὴν δόξαν τὴν
περὶ αὐτοῦ, “Τί τοῦτ;,” ἔφην, “ὦ Ἀρίγνωτε, καὶ
σὺ τοιούτος· ἥσθα, ἡ μόνη ἐλπὶς τῆς ἀληθείας—
καπνοῦ μεστὸς καὶ ἴνδαλμάτων, τὸ γοῦν τοῦ
λόγου ἐλεῦνο, ἄνθρακες ἡμῖν ὁ θησαυρὸς πέφηνε”

“Συ δέ,” ἡ δ’ ὁ Ἀρίγνωτος, “εἰ μήτε ἐμοὶ
πιστεύεις μήτε Δεινομάχῳ ἢ Κλεοδήμῳ τουτῷ
μήτε αὐτῷ Εὐκράτει, φέρε εἰπὲ τίνα τερὶ τῶν
τοιούτων ἀξιοπιστότερον ἡγῆ τάναντία ἡμῖν λέ-
γοντα,” “Νη Δι,” ἦν δὲ ἐγώ, “μάλα θαυμαστὸν
ἄνδρα τον Ἀβδηρόθεν ἐκεῖνον Δημόκριτον, ὃς

¹ ευαγγειζόμενος αυτῷ δτι καθαραν αυτοῦ κδι αδείαντον ἡδη
εξει γ Lucian boiowas εὑ̄ αγγελλω from Pluto cf Rutherford,
New Phrygianus, p 335

² θεσπεσιος ειναι δοι ὧν β

THE LOVER OF LIES

I came forth to the surprise of all and went to Eubatides with the good tidings that he could now inhabit his house, which was purged and free from terrors. So, taking him along and many of the others too—they went with us because the thing was so amazing—I led them to the place where I had seen that the spirit had gone down and told them to take picks and shovels and dig. When they did so, there was found buried about six feet deep a mouldering body of which only the bones lay together in order. We exhumed and buried it, and the house from that time ceased to be troubled by the phantoms.

When Arignotus, a man of superhuman wisdom, revered by all, told this story, there was no longer any one of those present who did not hold me convicted of gross folly if I doubted such things, especially as the narrator was Arignotus. Nevertheless I did not blench either at his long hair or at the reputation which encompassed him, but said “What is this, Arignotus? Were you, Truth’s only hope, just like the rest—full of moonshine and vain imaginings? Indeed the saying has come true our pot of gold has turned out to be nothing but coals.”

“Come now,” said Arignotus, “if you put no trust either in me or in Deinomachus or Cleodemus here or in Euclates himself, tell whom you consider more trustworthy in such matters that maintains the opposite view to ours.” “A very wonderful man,” said I, “that Democritus who came from Abdera, who surely

THE WORKS OF LUCIAN

οὗτως ἄρα ἐπέπειστο μηδὲν οἶόν τε εἶναι συστῆναι τοιοῦτον ὡστε, ἐπειδὴ καθείρξας ἑαυτὸν εἰς μνῆμα ἔξω πυλῶν ἐνταῦθα διετέλει γράφων καὶ συντάττων καὶ νύκτωρ καὶ μεθ' ἡμέραν, καὶ τινες τῶν νεανίσκων ἐρεσχέλειν αὐτὸν βουλόμενοι καὶ δειματοῦν στειλάμενοι νεκρικῶς¹ ἐσθῆτι μελαίνῃ καὶ προσωπείοις εἰς τὰ κρανία μεμιμημένοις περιστάντες αὐτὸν περιεχόρευον ὑπὸ πυκνῆς τῇ βάσει ἀναπηδῶντες, ὁ δὲ οὔτε ἔδεισεν τὴν προσποίησιν αὐτῶν οὔτε ὅλως ἀνέβλεψεν πρὸς αὐτούς, ἀλλὰ μεταξὺ γράφων, ‘Παύσασθε,’ ἔφη, ‘παίζοντες’ οὗτοι βεβαίως ἐπίστευε μηδὲν εἶναι τὰς ψυχὰς ἔτι ἔξω γενομένας τῶν σωμάτων”

“Τοῦτο φήσ,” η δὲ ὁ Εὐκράτης, “ἀνοητόν τινα ἄνδρα καὶ τὸν Δημόκριτον γενέσθαι, εἴ γε 33 οὗτως ἐγίγνωσκεν ἐγὼ δὲ ὑμῖν καὶ ἄλλο διηγησομαι αὐτὸς παθών, οὐ παρ' ἄλλου ἀκούσας τάχα γὰρ ἀν καὶ σύ, ὁ Τυχιάδη, ακούων προσβιβασθείης πρὸς τὴν ἀλήθειαν τῆς διηγήσεως

“Οπότε γὰρ ἐν Αἰγύπτῳ διηγον ἔτι νέος ὡν, ὑπὸ τοῦ πατρὸς ἐπὶ παιδείας προφάσει ἀποσταλείς, επεθυμησα εἰς Κοπτον ἀναπλεύσας ἐκεῖθεν ἐπὶ τὸν Μέμνοια ἐλθὼν ακοῦσαι τὸ θαυμαστὸν εκεῖνο ἥχοῦντα πρὸς ἀνίσχοντα τὸν ἥλιον ἐκείνου μεν οὖν ἡκουσα οὐ κατὰ τὸ κοινὸν τοῖς πολλοῖς ἀσημόν τινα φωνήν, ἀλλα μοι καὶ ἔχρησεν ὁ Μέμνων αὐτὸς ἀνοίξας γε τὸ στόμα ἐν ἐπεσιν ἐπτά, καὶ ει γε μὴ περιττὸν ἦν, αὐτὰ ἀν 34 ὑμῖν εἶπον τὰ ἔπη κατὰ δὲ τὸν ἀνάπλον ἐτυχεν ἡμῖν συμπλέων Μεμφίτης ανὴρ τῶν ἱερῶν γραμ-

¹ νεκροῖς ἐμφερεῖς β (ν ἐμφερῶς Ν)

THE LOVER OF LIES

was thoroughly convinced that nothing of this kind can exist. He shut himself up in a tomb outside the gates, and constantly wrote and composed there by night and by day. Some of the young fellows, wishing to annoy and alarm him, dressed themselves up like dead men in black robes and masks patterned after skulls, encircled him and danced round and round, in quick time, leaping into the air. Yet he neither feared them nor looked up at them at all, but as he wrote said 'Stop your foolery!' So firmly did he believe that souls are nothing after they have gone out of their bodies.

"That," said Euciates, "amounts to you saying that Democritus, too, was a foolish man, if he really thought so. But I will tell you another incident derived from my own experience, not from hearing. Perhaps even you, Tychiades, when you have heard it, may be convinced of the truth of the story.

"When I was living in Egypt during my youth (my father had sent me travelling for the purpose of completing my education), I took it into my head to sail up to Koptos and go from there to the statue of Memnon in order to hear it sound that marvellous salutation to the rising sun. Well, what I heard from it was not a meaningless voice, as in the general experience of common people, Memnon himself actually opened his mouth and delivered me an oracle in seven verses, and if it were not too much of a digression, I would have repeated the very verses for you. But on the voyage up, there chanced to be sailing with us a man from Memphis, one of the scribes of the temple, wonderfully

THE WORKS OF IUCIAN

ματέων,¹ θαυμάσιος τὴν σοφίαν καὶ τὴν παιδείαν πᾶσαν εἰδὼς τὴν Αἰγύπτιον ἐλέγετο δὲ τρία καὶ είκοσιν ἔτη ἐν τοῖς ἀδύτοις ὑπόγειος φύκηκέναι μαγεύειν παιδεύομενος ὑπὸ τῆς "Ισιδος"

"Παγκράτην," ἔφη ὁ Ἀρίγνωτος, "λέγεις ἐμὸν διδάσκαλον, ἀνδραὶ εἰρόν, ἐξυρημένου, ἐν δθονίοις, ἀεὶ νοήμονα, οὐ καθαρῶς ἐλληνίζοντα, ἐπιμήκη, σιμόν, πρόχειλον, ὑπόλεπτον τὰ σκέλη" "Αὐτόν," ἢ δ' ὁς, "ἐκεῖνον τὸν Παγκράτην καὶ τὰ μὲν πρώτα ἡγνόουν ὄστις ἦν, ἐπεὶ δὲ ἔώρων αὐτὸν εἴ ποτε ορμίσαιμεν τὸ πλοῖον ἄλλα τε πολλὰ τεραστιαὶ εργαζόμενον, καὶ δὴ καὶ ἐπὶ κροκοδείλων ὀχούμενον καὶ συννέοντα τοῖς θηρίοις, τὰ δὲ υποπτῆσσοντα καὶ σαίνοντα ταῖς οὐραῖς, ἔγνων ἱερόν τινα ἄνθρωπον ὄντα, κατὰ μικρὸν δὲ φιλοφρονούμενος ἐλαθον ἑταῖρος αὐτῷ καὶ συνήθης γενόμενος, ὥστε πάντων ἐκοινωνει μοι τῶν ἀπορρητῶν

"Καὶ τέλος πείθει με τοὺς μὲν οἰκέτας ἄπαντας ἐν τῇ Μέμφιδι καταλιπεῖν, αὐτὸν δὲ μόνον ακολουθεῖν μετ' αὐτοῦ, μὴ γὰρ ἀπορήσειν ἡμᾶς τῶν διακονησομένων καὶ τὸ μετὰ τοῦτο οὔτω διήγομεν ἐπειδὴ δὲ ἐλθοιμεν εἴς τι καταγώγιον, λαβὼν ἀν ὁ ἀνὴρ ἡ τὸν μοχλὸν τῆς θύρας ἡ τὸ κόρηθρον ἡ καὶ τὸ ὑπερον περιβαλὼν ἴματίοις ἐπειπών τινα ἐπωδὴν ἐποίει βαδίζειν, τοῖς ἄλλοις ἀπασιν ἄνθρωπον εἶναι δοκοῦντα τὸ δὲ ἀπιὸν ὕδωρ τε ἐμπίπλη² καὶ ὠψώνει καὶ ἐσκεύαζεν καὶ πάντα δεξιῶς ὑπηρέτει καὶ διηκονεῖτο ἡμῖν εἴτα ἐπειδὴ ἄλις ἔχοι τῆς διακονίας, αὐθις κόρηθρον

¹ ιερογραμματεων Fritzsche, Dindorf
² ἐπιμπλη ΓΡ επήντλει Ν

THE LOVER OF LIES

learned, familiar with all the culture of the Egyptians. He was said to have lived underground for twenty-three years in their sanctuaries, learning magic from Isis.'

"You mean Panciates," said Anagnos, "my own teacher, a holy man, clean shaven, in white linen, always deep in thought, speaking imperfect Greek, tall, flat-nosed, with protruding lips and thinnish legs." "That self same Panciates," he replied, "and at first I did not know who he was, but when I saw him working all sorts of wonders whenever we anchored the boat, particularly riding on crocodiles and swimming in company with the beasts, while they fawned and wagged their tails, I recognised that he was a holy man, and by degrees, through my friendly behaviour, I became his companion and associate, so that he shared all his secret knowledge with me."

"At last he persuaded me to leave all my servants behind in Memphis and to go with him quite alone, for we should not lack people to wait upon us, and thereafter we got on in that way. But whenever we came to a stopping-place, the man would take either the bar of the door or the broom or even the pestle, put clothes upon it, say a certain spell over it, and make it walk, appearing to everyone else to be a man. It would go off and draw water and buy provisions and prepare meals and in every way deftly serve and wait upon us. Then, when he was through with its

THE WORKS OF LUCIAN

το κόρηθρον ἡ ὑπερον τὸ ὑπερον ἄλλην ἐπωδὴν
ἐπειπὼν ἐποίει ἄν

“Τοῦτο ἐγὼ πάνυ ἐσπουδακῶς οὐκ εἶχον ὅπως
ἐκμάθοιμι παρ’ αὐτοῦ ἐβάσκαινε γάρ,¹ καίτοι
πρὸς τὰ ἄλλα προχειρότατος ὡν μιᾶ δέ ποτε
ἡμέρᾳ λαθὼν ἐπήκουσα τῆς ἐπωδῆς, ἥν δὲ τρι-
σύλλαβος σχεδόν, ἐν σκοτεινῷ ὑποστάσι καὶ ὁ
μὲν ὥχετο εἰς τὴν ἀγορὰν ἐντειλάμενος τῷ υπέρω
36 ἂ ἔδει ποιεῖν ἐγὼ δὲ εἰς τὴν ὑστεραίαν ἐκείνου
τι κατὰ τὴν ἀγορὰν πραγματευομένου λαβὼν τὸ
ὑπερον σχηματίσας ὁμοίως, ἐπειπὼν τὰς συλ-
λαβάς, ἐκέλευσα ὑδροφορεῖν ἐπεὶ δὲ ἐμπλησά-
μενον τὸν ἀμφορέα ἐκόμισε, ‘Πέπαυσο,’ ἔφην,
‘καὶ μηκέτι ὑδροφόρει, ἀλλ’ ἵσθι αὐθις ὑπερον
τὸ δὲ οὐκέτι μοι πείθεσθαι ἡθελεν, ἀλλ’ ὑδροφόρει
ἀεί, ἄχρι δὴ ἐνέπλησεν ἡμῦν ὑδατος τὴν οἰκίαν
ἐπαντλοῦν ἐγὼ δὲ ἀμηχανῶν τῷ πράγματι—
ἔδειδειν γὰρ μὴ ο Παγκράτης ἐπανελθὼν ἀγα-
νακτήσῃ, δπερ καὶ ἐγένετο—ἀξίνην λαβὼν δια-
κόπτω τὸ ὑπερον εἰς δύο μέρη τὰ δέ, ἐκάτερον
το μέρος,² ἀμφορέας λαβόντα ὑδροφόρει καὶ ανθ’
ἐνὸς δύο μοι εγεγένηντο οι διακονοι ἐν τούτῳ καὶ
ὁ Παγκράτης ἐφίσταται καὶ συνεὶς τὸ γενόμενον
ἐκεῖνα μὲν αὐθις εποίησε ξύλα, ὥσπερ ἥν πρὸ
τῆς ἐπωδῆς, αὐτὸς δὲ ἀπολιπών με λαθὼν οὐκ
οἶδ’ ὅποι ἀφανῆς ὥχετο ἀπιών”

“Νῦν οὖν,” ἔφη ὁ Δεινόμαχος, “οῖσθα κὰν
ἐκεῖνο, ἄνθρωπον ποιεῖν ἐκ τοῦ ὑπέρου,” “Νὴ
Δῖ,” ἥ δ’ ὁς, “ἐξ ἡμισείας γε οὐκέτι γὰρ εἰς τὸ
ἀρχαῖον οἶόν τέ μοι ἀπάγειν αὐτό, ἥν ἀπαξ

¹ εφθονει γαρ αυτοῦ β

² εκάτερα κατα μερος γ

THE LOVER OF LIES

services, he would again make the broom a broom or the pestle a pestle by saying another spell over it

"Though I was very keen to learn this from him, I could not do so, for he was jealous, although most ready to oblige in everything else. But one day I secretly overheard the spell—it was just three syllables—by taking my stand in a dark place. He went off to the square after telling the pestle what it had to do, and on the next day, while he was transacting some business in the square, I took the pestle, dressed it up in the same way, said the syllables over it, and told it to carry water. When it had filled and brought in the jar, I said, 'Stop! don't carry any more water—be a pestle again!' But it would not obey me now—it kept straight on carrying until it filled the house with water for us by pouring it in! At my wits end over the thing, for I feared that Pancrates might come back and be angry, as was indeed the case, I took an axe and cut the pestle in two, but each part took a jar and began to carry water, with the result that instead of one servant I had now two. Meanwhile Pancrates appeared on the scene, and comprehending what had happened, turned them into wood again, just as they were before the spell, and then for his own part left me to my own devices without warning, taking himself off out of sight somewhere."

"Then you still know how to turn the pestle into a man?" said Deinomachus. "Yes," said he, "only half way, however, for I cannot bring it back to its original form if it once becomes a water-

THE WORKS OF LUCIAN

γένηται ὑδροφόρος, ἀλλὰ δεήσει ἡμῖν ἐπικλυσθῆ-
ναι τὴν οἰκίαν ἐπαντλουμένην”

- 37 “Οὐ παύσεσθε,” ἦν δὲ ἔγω, “τὰ τοιαῦτα τερα-
τολογοῦντες γέροντες ἄνδρες, εἰ δὲ μή, ἀλλὰ κὰν
τούτων γε τῶν μειρακίων ἔνεκα εἰς ἄλλον τινὰ
καιρὸν ὑπερβάλλεσθε τὰς παραδόξους ταύτας
καὶ φοβερὰς διηγήσεις, μή πως λάθωσιν ἡμῖν
εμπλησθέντες δειμάτων καὶ ἀλλοκότων μυθο-
λογημάτων φείδεσθαι οὖν χρὴ αὐτῶν μηδὲ
τοιαῦτα ἐθίζειν ἀκούειν, ἢ διὰ παντὸς τοῦ βίου
συνόντα ἐνοχλήσει καὶ ψοφοδεῖς ποιήσει ποι-
κίλης τῆς δεισιδαιμονίας ἐμπιπλάντα”
- 38 “Εὖ γε ὑπέμνησας,” ἦ δὲ ὁ Εὐκράτης, “ειπὼν
τὴν δεισιδαιμονίαν τί γάρ σοι, ὁ Τυχιάδη, περὶ
τῶν τοιούτων δοκεῖ, λέγω δὴ χρησμῶν καὶ θεσφά-
των καὶ ὅσα θεοφορούμενοί τινες ἀναβοῶσιν ἢ ἐξ
ἀδύτων ἀκοίεται ἢ παρθένος ἔμμετρα φθεγγο-
μένη προθεσπίζει τὰ μέλλοντα, ἢ δηλαδὴ καὶ
τοῖς τοιούτοις ἀπιστήσεις, ἔγω δὲ ὅτι μὲν καὶ
δακτύλιον τινα ιερον ἔχω Ἀπόλλωνος τοῦ Πυ-
θίου εἰκονα ἐκτυποῦντα¹ τὴν σφραγίδα καὶ οὗτος
οἱ Ἀπόλλων φθέγγεται πρὸς ἐμέ, οὐ λέγω, μή σοι
ἀπιστα δοξῷ περὶ ἐμαυτοῦ μεγαλαυχεῖσθαι ἢ δὲ
Ἀμφιλόχου² τε ἡκουσα ἐν Μαλλώ, τοῦ ἥρωος
ὑπάρ διαλεχθέντος³ μοι καὶ συμβουλεύσαντος
περὶ τῶν ἐμῶν, καὶ ἡ εἰδον αυτός, ἐθέλω ὑμῖν
εἰπεῖν, εἴτα ἔξῆς ἢ ἐν Περγάμῳ εἰδον καὶ ἡ
ἡκουσα ἐν Πατάροις

¹ ει τυποῦντα Fritzsche ἐκτυποῦσαν γΡ ἐκτυπουσης τῆς σφραγίδος N Vt 97

² Ἀμφιλόχου Ρ εν Ἀμφιλόχου γΝ

³ υπτῳ διαλεχθεντος Laicher υπερδιαλεχθεντος MSS

THE LOVER OF LIES

carrier, but we shall be obliged to let the house be flooded with the water that is poured in !

"Will you never stop telling such buncombe, old men as you are ? " said I " If you will not, at least for the sake of these lads put your amazing and fearful tales off to some other time, so that they may not be filled up with terrors and strange figments before we realise it You ought to be easy with them and not accustom them to hear things like this which will abide with them and annoy them their lives long and will make them afraid of every sound by filling them with all sorts of superstition

"Thank you," said Euclates, "for putting me in mind of superstition by mentioning it What is your opinion, Tychiades, about that sort of thing—I mean oracles, prophecies, outcries of men under divine possession, voices heard from inner shrines, or verses uttered by a maiden who foretells the future ? Of course you doubt that sort of thing also ? For my own part, I say nothing of the fact that I have a holy ring with an image of Apollo Pythius engraved on the seal, and that this Apollo speaks to me you might think that I was bragging about myself beyond belief I should like, however, to tell you all what I heard from Amphilochus in Mallus,¹ when the hero conversed with me in broad day and advised me about my affairs, and what I myself saw, and then in due order what I saw at Pergamon and what I heard at Patara

¹ A famous shrine in Cilicia " After the death of his father Amphiaraus and his disappearance at Thebes, he (Amphilochus) was exiled from his own country and went to Cilicia, where he fared quite well, for he, like his father, foretold the future to the Cilicians and received two obols for each oracle"—*Alexander* 19

THE WORKS OF LUCIAN

“Οπότε γάρ ἐξ Αἰγύπτου ἐπανήειν οίκαδε ἀκούων τὸ ἐν Μαλλῷ τοῦτο μαντεῖον ἐπιφανέστατόν τε καὶ ἀληθέστατον εἶναι καὶ χρᾶν ἐναργῶς πρὸς ἔπος ἀποκρινόμενον οἷς ἀν ἐγγράψας τις εἴς τὸ γραμματεῖον παραδῷ τῷ προφήτῃ, καλῶς ἔχειν ἡγησάμην ἐν παράπλω πειραθῆναι τοῦ χρηστηρίου καὶ τι περὶ τῶν μελλόντων συμβουλεύσασθαι τῷ θεῷ—”

39 Ταῦτα ἔτι τοῦ Εὐκράτους λέγοντος ἵδων οἱ τὸ πρᾶγμα προχωρήσειν ἔμελλε καὶ ὡς οὐ μικρᾶς ἐνήρχετο τῆς περὶ τὰ χρηστήρια τραγῳδίας, οὐ δοκιμάσας¹ μόνος ἀντιλέγειν ἀπασιν, ἀπολιπὼν αὐτὸν ἔτι διαπλέοντα ἐξ Αἰγύπτου εἰς τὴν Μαλλόν—καὶ γάρ συνίειν ὅτι μοι ἄχθονται παρόντι καθάπερ ἀντισοφιστῇ τῶν ψευσμάτων—“'Αλλ' ἐγὼ ἄπειμι,” ἔφην, “Λεόντιχον ἀναζητήσων δέομαι γάρ τι αὐτῷ συγγενέσθαι ὑμεῖς δὲ ἐπείπερ οὐχ ἴκανὰ ἡγεῖσθε τὰ ἀνθρώπινα εἶναι, καὶ αὐτοὺς ἥδη τοὺς θεοὺς καλεῖτε συνεπιληψομένους ὑμῖν τῶν μυθολογουμένων” καὶ ἅμα λέγων ἐξήειν οι δὲ ἄσμενοι ἐλευθερίας λαβόμενοι είστιων, ως τὸ εἰκός, αὐτοὺς καὶ ἐνεφοροῦντο τῶν ψευσμάτων

Τοιαῦτά σοι, ὡς Φιλόκλεις, παρὰ Εὐκράτει ἀκούσας περίειμι² νὴ τὸν Δία ὥσπερ οἱ τοῦ γλεύκους πιόντες ἐμπεφυσημένος τὴν γαστέρα ἐμέτου δεόμενος ἥδεως δ' ἀν ποθεν ἐπὶ πολλῷ ἐπριάμην ληθεδανόν τι φάρμακον ὃν ἡκουσα, ώς μή τι κακὸν ἐργάσηταί με ἡ μνήμη αὐτῶν ἐνοικουροῦσα τέρατα γοῦν καὶ δαίμονας καὶ Ἐκάτας ὄρᾶν μοι δοκῶ

¹ οὐ δοκειν οιηθεὶς δειν β

ηκω β

THE LOVER OF LIES

"When I was on my way home from Egypt I heard that this shrine in Mallus was very famous and very truthful, and that it responded clearly, answering word for word whatever one wrote in his tablet and turned over to the prophet. So I thought that it would be well to give the oracle a trial in passing and ask the god for some advice about the future—

While Eucrates was still saying these words, since I could see how the business would turn out and that the cock-and-bull story about oracles upon which he was embarking would not be short, I left him sailing from Egypt to Mallus, not choosing to oppose everyone all alone. I was aware, too, that they were put out at my being there to criticise their lies. "I am going away," I said, "to look up Leontichus, for I want to speak to him about something. As for you, since you do not think that human experiences afford you a sufficient field, go ahead and call in the gods themselves to help you out in your romancing." With that I went out. They were glad to have a free hand, and continued, of course, to feast and to gorge themselves with lies.

There you have it, Philocles! After hearing all that at the house of Eucrates I am going about like a man who has drunk sweet must, with a swollen belly, craving an emetic. I should be glad if I could anywhere buy at a high price a dose of forgetfulness, so that the memory of what I heard may not stay with me and work me some harm. In fact, I think I see apparitions and spirits and Hecates!

THE WORKS OF LUCIAN

ΦΙΛΟΚΛΗΣ

40 Καὶ αὐτός, ὁ Τυχιάδη, τοιοῦτόν τι ἀπέλαυσα τῆς διηγήσεως φασί γέ τοι μὴ μόνον λυττᾶν καὶ τὸ ὕδωρ φοβεῖσθαι ὅπόσους ἀν οἱ λυττῶντες κύνες δάκωσιν, ἀλλὰ καν τινα ὁ δηχθεὶς ἀνθρωπος δάκη, ἵσα τῷ κυνὶ δύναται τὸ δῆγμα, καὶ τὰ αὐτὰ κάκεῖνος φοβεῖται καὶ σὺ τοίνυν ἔοικας αὐτὸς ἐν Εὔκράτους δηχθεὶς ὑπὸ πολλῶν ψευσμάτων μεταδεδωκέναι κάμοι τοῦ δήγματος οὕτω δαιμόνων μοι τὴν ψυχὴν ἐνέπλησας

ΤΤΧΙΑΔΗΣ

Ἄλλὰ θαρρῶμεν, ὁ φιλότης, μέγα τῶν τοιούτων ἀλεξιφάρμακον εχούτες τὴν αλήθειαν καὶ τὸν ἐπὶ πᾶσι λόγον ὄρθον, φὲ χρωμένους ἡμᾶς μηδὲν μὴ ταράξῃ τῶν κειών καὶ ματαίων τούτων ψευσμάτων¹

¹ φασμάτων β

THE LOVER OF LIES

PHILOCIES

You story has had the same enjoyable effect upon me, Tychiades They say, you know, that not only those who are bitten by mad dogs go mad and fear water, but if a man who has been bitten bites anyone else, his bite has the same effect as the dog's, and the other man has the same fears It is likely, therefore, that having been bitten yourself by a multitude of lies in the house of Eucrates, you have passed the bite on to me, you have filled my soul so full of spirits !

TYCHIADES

Well, never mind, my dear fellow, we have a powerful antidote to such poisons in truth and in sound reason brought to bear everywhere As long as we make use of this, none of these empty, foolish lies will disturb our peace

THE JUDGEMENT OF THE GODDESSES

The judgement of Paris, reviewed by Lucian
Since the first edition it has always been printed as the
twentieth of the *Dialogues of the Gods*, but in all the MSS
it is a separate piece and has a separate caption of its own,
whereas in the *Dialogues of the Gods* the individual dialogues
are headed merely by the names of their interlocutors.
Then too it is longer than any of these, and although sub-
stantially of the same cloth, more markedly satirical than
most of them.

In connection with Lucian's dialogue, it is well worth one's
while to read Apuleius' detailed description of a pantomime
on the same subject (*Metamorphoses* 10, 232). The strong
contrast between the two treatments shows how little Lucian
was influenced by the contemporary theatre.

ΘΕΩΝ ΚΡΙΣΙΣ

ΖΕΥΣ

1 Ἐρμῆ, λαβὼν τουτὶ τὸ μῆλον ἀπιθι εἰς τὴν Φρυγίαν παρὰ τὸν Πριάμον παῖδα τὸν βουκόλον —νέμει δὲ τῆς Ἰδης ἐν τῷ Γαργάρῳ—καὶ λέγε πρὸς αὐτόν, ὅτι “Σε, ὁ Πάρι, κελεύει ὁ Ζεύς, ἐπειδὴ καλός τε αὐτὸς εἶ καὶ σοφος τὰ ἔρωτικά, δικάσαι ταῖς θεαῖς, ἥτις αὐτῶν ἡ καλλίστη ἐστίν τοῦ δε ἀγῶνος τὸ ἄλθον ἡ νικῶσα λαβέτω τὸ μῆλον” ὡρα δὲ ἡδη καὶ ὑμῖν αὐταῖς ἀπιέναι παρὰ τὸν δικαστην ἐγὼ γὰρ ἀπωθοῦμαι τὴν δίαιταν ἐπ’ ἵσης τε ὑμᾶς ἀγαπῶν, καὶ εἴ γε οἵον τε ἥν, ἥδεως ἀν απάσας νενικηκυίας ἴδων ἄλλως τε καὶ ἀνάγκη, μιᾶς τὸ καλλιστεῖον ἀποδόντα πάντως ἀπεχθάνεσθαι ταῖς πλείστιν διὰ ταῦτα αὐτὸς μὲν¹ οὐκ ἐπιτήδειος ὑμῖν δικαστής, ὁ δὲ νεανίας οὗτος ὁ Φρὺξ ἐφ’ ὃν ἀπιτε βασιλικὸς μέν ἐστι καὶ Γανυμήδους τουτούν συγγενής, τὰ ἄλλα δὲ ἀφελῆς καὶ ὄρειος, κούκ ἀν τις αὐτὸν ἀπαξιώσειε τοιαύτης θέας

ΑΦΡΟΔΙΤΗ

2 Ἐγὼ μέν, ὁ Ζεῦ, εἰ καὶ τὸν Μῶμον αὐτὸν ἐπιστήσειας ἡμῖν δικαστήν, θαρροῦσα βαδιοῦμαι πρὸς τὴν ἐπίδειξιν τί γὰρ ἀν καὶ μωμήσαιτό μου, χρὴ δὲ καὶ ταύταις ἀρέσκειν τὸν ἄνθρωπον

Available in photographs Γ, PN P contains only c 16
ερασθῆται—end

¹ αυτὸς μεν Flitzsche μεν αυτὸς γβ

THE JUDGEMENT OF THE GODDESSES

ZEUS

HERMES, take this apple, go to Phrygia, to Priam's son, the herdsman—he is grazing his flock in the foothills of Ida, on Gugaiion—and say to him “Paris, as you are handsome yourself, and also well schooled in all that concerns love, Zeus bids you be judge for the goddesses, to decide which of them is the most beautiful As the prize for the contest let the victor take the apple (*To the Goddesses*) You yourselves must now go and appear before your judge I refuse to be umpire because I love you all alike and if it were possible, should be glad to see you all victorious Moreover, it is sure that if I gave the guerdon of beauty to one, I should inevitably get into the bad graces of the majority For those reasons I am not a proper judge for you, but the young Phrygian to whom you are going is of royal blood and near of kin to our Ganymede, besides, he is ingenuous and unsophisticated, and one cannot consider him unworthy of a spectacle such as this

APHRODITE

For my part, Zeus, even if you should appoint Momus himself to be our judge, I would go and face the inspection confidently, for what could he carp at in me? The others, too, ought to be satisfied with the man

THE WORKS OF LUCIAN

HPA

Οὐδ' ἡμεῖς, ὡς Ἀφροδίτη, δεδιμεν, οὐδ' ἀν ὁ
Ἄρης ὁ σὸς ἐπιτραπῆ τὴν δίαιταν ἀλλὰ δεχό-
μεθα καὶ τοῦτον, ὅστις ἀν ἥ, τὸν Πάριν

ZETΣ

Ἡ καὶ σοὶ ταῦτα, ὡς θύγατερ, συνδοκεῖ, τί φήσ,
ἀποστρέψῃ καὶ ἔρυθριᾶς, ἐστι μὲν ἵδιον το αἰδεῖ-
σθαι τὰ τοιαῦτα ὑμῶν τῶν παρθένων ἐπινεύεις δ'
ὅμως ἄπιτε οὖν καὶ μὴ χαλεπήνητε τῷ δικαστῇ
αἱ νευκημέναι μηδὲ κακὸν ἐντρίψησθε τῷ νεανί-
σκῳ οὐ γὰρ οἶον τε ἐπ' ἵσης πάσας είναι καλάς

ΕΡΜΗΣ

3 Προίωμεν εὐθὺ τῆς Φρυγιας, ἐγὼ μὲν ἡγούμενος,
ἡμεῖς δὲ μὴ βραδέως ἀκολουθεῖτε μοι καὶ θαρρεῖτε
οἵδα ἐγὼ τὸν Πάριν νεανίας ἐστὶ καλὸς καὶ
τἄλλα ἔρωτικος καὶ τὰ τοιαῦτα κρίνειν ἴκανω-
τατος οὐκ ἀν ἐκεῖνος δικάσειεν κακῶς

ΑΦΡΟΔΙΤΗ

Τοῦτο μεν ἀπαν ἀγαθον καὶ πρὸς ἐμοῦ λέγεις,
τὸ δίκαιον ἡμῶν είναι τὸν δικαστήν πότερα δὲ
ἄγαμός ἐστιν οὗτος ἢ καὶ γυνή τις αὐτῷ σύνεστιν,

ΕΡΜΗΣ

Οὐ παντελῶς ἄγαμος, ὡς Αφροδίτη

ΑΦΡΟΔΙΤΗ

Πῶς λέγεις,

ΕΡΜΗΣ

Δοκεῖ τις αὐτῷ συνοικεῖν Ἰδαία γυνή, ἴκανὴ
μέν, ἀγροῦκος δὲ καὶ δεινῶς ὄρειος, αλλ' οὐ σφόδρα
προσέχειν αὐτῇ ἔοικε τίνος δ' οὖν ἐνεκα ταῦτα
ἔρωτᾶς,

THE JUDGEMENT OF THE GODDESSES

HERA

We are not afraid either, Aphrodite, not even if the arbitration is turned over to your own Ares. We accept this Paris, whoever he may be.

ZEUS

Is that your view too, daughter? What do you say? You turn away and blush? Of course, it is the way of a maid like you to be bashful in such matters, but you nod assent anyhow. Go, then, and do not get angry at your judge, those of you who are defeated, and do not inflict any harm on the lad. It is not possible for all of you to be equally beautiful.

HERMES

Let us make straight for Phrygia, I will lead the way, and you follow me without delaying. Be of good courage, I know Paris. He is young and handsome and in every way susceptible to love, just the sort to decide such questions. He would not judge amiss, not he.

APHRODITE

What you say is all to the good and in my favour, that our judge is just. Is he unmarried, or does some woman live with him?

HERMES

Not quite unmarried, Aphrodite.

APHRODITE

What do you mean by that?

HERMES

Apparently someone is living with him, a woman from Mount Ida, well enough, but countryfied and terribly unsophisticated, however, he does not seem to think much of her.¹ But why do you ask?

¹ The reference is to Oenone.

THE WORKS OF LUCIAN

ΑΦΡΟΔΙΤΗ

"Αλλως ἡρόμην

ΑΟΗΝΑ

‡ Παραπρεσβεύειν, ὡς οὗτος, ἵδιᾳ πάλαι ταύτη
κοινολογούμενος

ΕΡΜΗΣ

Οὐδέν, ὡς Ἀθηνᾶ, δεινὸν οὐδὲ καθ' ὑμῶν, ἀλλ'
ἡρετό με εἰς ἄγαμος ο Πάρις ἐστίν

ΑΟΗΝΑ

"Ως δὴ τί τοῦτο πολυπραγμονοῦσα,

ΕΡΜΗΣ

Οὐκ οἶδα φησὶ δ' οὖν ὅτι ἀλλως ἐπελθόν, οὐκ
ἔξεπίτηδες, ιἱρετο

ΑΘΗΝΑ

Τί οὖν, ἄγαμός εστιν,

ΕΡΜΗΣ

Οὐ δοκεῖ

ΑΟΗΝΑ

Τί δέ, τῶν πολεμικῶν ἐστιν αὐτῷ ἐπιθυμία καὶ
φιλόδοξος τις, η τὸ πᾶν βουκολος,

ΕΡΜΗΣ

Τὸ μὲν ἀληθὲς οὐκ ἔχω εἰπεῖν, εἰκάζειν δὲ χρὴ
νέον ὄντα καὶ τούτων ορέγεσθαι τυχεῖν καὶ βούλε-
σθαι ἀν πρῶτον αυτον εἶναι κατὰ τὰς μάχας

ΑΦΡΟΔΙΤΗ

"Ορᾶς, οὐδὲν ἐγὼ μέμφομαι οὐδὲ ἐγκαλῶ σοι τὸ
πρὸς ταύτην ἵδιᾳ λαλεῖν μεμψιμοίρων γὰρ καὶ
οὐκ Ἀφροδίτης τὰ τοιαῦτα

THE JUDGEMENT OF THE GODDESSES

APHRODITE

It was just a casual question

ATHENA

I say, you are betraying your trust in talking to her privately all this while

HERMES

It was nothing alarming, Athena, or against you and Hera she asked me whether Paris is unmarried

ATHENA

Why was she inquisitive about that?

*HERMES

I don't know, she says, however, that she asked because it came into her head casually, and not because she had anything definite in view

ATHENA

Well, what about it? Is he unmarried?

HERMES

Apparently not

ATHENA

Tell me, does he covet success in war and is he fond of glory, or nothing but a herdsman?

HERMES

I can't say for certain, but it is fair to suppose that, being young, he yearns to acquire all that too, and would like to be first in war

APHRODITE

You see, I am not making any complaint or reproaching you with talking confidentially to her, that is the way of fault-finders, not of Aphrodite!

THE WORKS OF LUCIAN

ΕΡΜΗΣ

Καὶ αὗτη σχεδὸν τὰ αὐτά με ἡρετο διὸ μὴ χαλεπῶς ἔχε μηδὲ οίου μειονεκτεῖν, εἴ τι καὶ 5 ταύτη κατὰ τὸ ἀπλοῦν ἀπεκρινάμην ἀλλὰ μεταξὺ λόγων ἡδη πολὺ προιουτεῖς ἀπεσπάσαμεν τῶν ἀστέρων καὶ σχεδόν γε κατὰ τὴν Φρυγίαν ἐσμέν ἐγὼ δὲ καὶ τὴν "Ιδην ὁρῶ καὶ τὸ Γάργαρον ὄλον ἀκριβῶς, εἰ δὲ μη ἔξαπατῶμαι, καὶ αὐτὸν ὑμῶν τὸν δικαστὴν τὸν Πάριν

ΗΡΑ

Ποῦ δέ ἐστιν, οὐ γὰρ κάμοὶ φαίνεται

ΕΡΜΗΣ*

Ταύτη, ὡ "Ηρα, πρὸς τὰ λαιὰ περισκόπει, μὴ πρὸς ἄκρω τῷ ορει, παρὰ δὲ τὴν πλευράν, οὐ τὸ ἀντροῦ, ἔνθα καὶ τὴν ἀγέλην ορᾶς

ΗΡΑ

'Αλλ' οὐχ ορῶ τὴν ἀγέλην

ΕΡΜΗΣ

Πῶς φήσ, οὐχ ορᾶς βοίδια κατὰ τὸν ἐμὸν οὐτωσὶ δάκτυλον ἐκ μέσων τῶν πετρῶν προερχόμενα καὶ τινα ἐκ τοῦ σκοπέλου καταθέοντα καλαυροτα ἔχοντα καὶ ἀνείργοντα μὴ πρόσω διασκίδνασθαι τὴν ἀγέλην,

ΗΡΑ

'Ορω τῦν, εἴ γε ἐκεῖνός ἐστιν

ΕΡΜΗΣ

'Αλλὰ ἐκεῖνος ἐπειδὴ δὲ πλησίον ἥδη ἐσμέν, ἐπὶ τῆς γῆς, εἰ δοκεῖ, καταστατεῖς βαδίζωμεν, ἵνα μὴ διαταράξωμεν αὐτὸν ἀνωθεν ἔξ ἀφανοῦς καθιπτάμενοι

THE JUDGEMENT OF THE GODDESSES

HERMES

She herself asked me practically the same questions, so do not be ill-tempered or think you are getting the worst of it if I answered her as I did you, in a straightforward way. But in the course of our conversation we have already left the stars far behind as we pressed on, and we are almost over Phrygia. Indeed I can see Ida and the whole of Gargaron plainly, and unless I am mistaken, even Paris himself, your judge

HERA

Where is he? I do not see him

HERMES

Look in this direction, Hera, to the left, not near the mountain top, but on the side, where the cavern is, near which you see the herd

HERA

But I do not see the herd

HERMES

What? Don't you see tiny cattle over here in the direction of my finger, coming out from among the rocks, and someone running down from the cliff, holding a crook and trying to prevent the herd from scattering out ahead of him?

HERA

I see now—if that is really he

HERMFS

Yes, it is he. As we are near now, let us alight upon the earth and walk, if it is your pleasure, so that we may not alarm him by flying suddenly down from above.

THE WORKS OF LUCIAN

ΗΡΑ

Εὗ λέγεις, καὶ ούτω ποιῶμεν ἐπεὶ δὲ καταβεβήκαμεν, ώρα σοι, ὁ Ἀφροδίτη, προιέναι καὶ ήγεῖσθαι ἡμῖν τῆς ὁδοῦ σὺ γὰρ ως τὸ εἰκοςέμπειρος εἰ τοῦ χωρίου πολλάκις, ως λόγος, κατελθοῦσα πρὸς Ἀγχίσην

ΑΦΡΟΔΙΤΗ

Οὐ σφόδρα, ὁ "Ηρα, τούτοις ἄχθομαι τοῖς σκώμμασιν

ΕΡΜΗΣ

6 'Αλλ' οὖν ἐγὼ ὑμῖν ηγήσομαι καὶ γὰρ αὐτὸς ἐνδιέτριψα τὴν "Ιδη, οπότε δὴ ὁ Ζεὺς ἥρα τοῦ μειρακίου τοῦ Φρυγός, καὶ πολλάκις δεῦρο ἥλθον ὑτέ ἐκείνου καταπεμφθεὶς εἰς ἐπισκοπὴν τοῦ παιδός καὶ οπότε γε ἡδη ἐν τῷ ἀετῷ ἦν, συμπαριπταμην αὐτῷ καὶ συνεκούφιζον τὸν καλόν, καὶ ει γε μέμνημαι, ἀπὸ ταυτησὶ τῆς πέτρας αὐτὸν ἀνήρπασεν ὁ μεν γὰρ ἔτυχε τότε συρίζων πρὸς τὸ ποίμνιον, καταπτάμενος δὲ ὅπισθεν αὐτοῦ ὁ Ζευς κούφως μάλα τοῖς ὅνυξι περιβαλὼν καὶ τῷ στόματι τὴν ἐπὶ τὴν κεφαλὴν τιάραν ἔχων ἀνέφερε τον παῖδα τε-αραγμένον καὶ τῷ τραχήλῳ ἀπεστραμμένω εἰς αὐτὸν ἀποβλέποντα τότε οὖν ἐγὼ τὴν σύριγγα λαβων, ἀποβεβλήκει γὰρ αὐτὴν υπὸ τοῦ δέους—ἀλλὰ γὰρ ὁ διαιτητὴς οὗτοσὶ τῷ πλησιον, ωστε προσείπωμεν αὐτόν Χαῖρε, ὁ βουκόλε

ΠΑΡΙΣ

Νὴ καὶ σύ γε, ὁ νεανίσκε τίς δὲ ὅν δεῦρο ἀφίξαι πρὸς ἡμᾶς, ἡ τίνας ταύτας ἀγεις τὰς γυναικας, οὐ γὰρ ἐπιτήδειαι ὀρεοπολεῖν, ούτως γε οὖσαι καλαί

THE JUDGEMENT OF THE GODDESSES

HERA

You are right let us do so Now that we have descended, it is in order, Aphrodite, for you to go in front and lead the way for us You are probably acquainted with the country-side, since by common report you often came down to visit Anchises

APHRODITE

These jokes do not vex me greatly, Hera

HERMES

No matter I will lead you, for I myself spent some time on Ida when Zeus was in love with his Phrygian lad, and I often came here when he sent me down to watch the boy Indeed, when he was in the eagle, I flew beside him and helped him to lift the pretty fellow, and if my memory serves me, it was from this rock just here that Zeus caught him up You see, he chanced to be piping to his flock then, and Zeus, flying down behind him, grasped him very delicately in his talons, held in his beak the pointed cap which was on the boy's head, and bore him on high, terrified and staring at him with his head turned backwards So then I took the lynx, for he had let it fall in his fright—but here is your umpire close by, so let us speak to him Good day, herdsman

PARIS

Good day to you also, young man But who are you, to have come here to see me, and who are these women whom you have with you? They are not of a sort to roam the mountains, being so beautiful

THE WORKS OF LUCIAN

ΕΡΜΗΣ

’Αλλ’ οὐ γυναῖκές εἰσιν,” Ήραν δέ, ὡς Πάρι, καὶ ’Αθηνᾶν καὶ ’Αφροδίτην ὁρᾶς κάμε τὸν Ἐρμῆν ἀπέστειλεν ὁ Ζεύς—ἀλλὰ τί τρέμεις καὶ ωχριᾶς, μὴ δέδιθι χαλεπὸν γὰρ οὐδέν κελευει δέ σε δικαστὴν γενέσθαι τοῦ κάλλους αὐτῶν “Ἐπεὶ γάρ,” φησί, “καλός τε αὐτὸς εἶ καὶ σοφὸς τὰ ἐρωτικά, σοὶ τὴν γνῶσιν ἐπιτρέπω” τοῦ δὲ ἀγῶνος τὸ ἄθλον εἰσῇ αναγνοὺς τὸ μῆλον

ΠΑΡΙΣ

Φέρ’ ἵδω τί καὶ βούλεται “Ἡ καλή,” φησίν, λαβέτω πῶς ἀν οὖν, ὡς δέσποτα Ἐρμῆ, δυνηθείην ἐγὼ θυητὸς αὐτὸς καὶ ἀγροῦκος ὃν δικαστὴς γενέσθαι παραδόξου θέας καὶ μείζονος ἦ κατὰ βουκόλον, τὰ γὰρ τοιαῦτα κρίνειν τῶν ἀβρῶν μᾶλλον καὶ ἀστικῶν τὸ δὲ ἐμόν, αὗγα μὲν αὐγὸς ὅποτέρα ἦ¹ καλλίων καὶ δάμαλιν ἀλλης δαμάλεως, τάχ’ ἀν δικασαιμι κατὰ τὴν τέχνην αὗται δὲ πᾶσαι τε ὁμοίως καλαὶ καὶ οὐκ οἵδ’ ὅπως ἀν τις ἀπὸ τῆς ετέρας ἐπὶ τὴν ἑτέραν μεταγάγοι τὴν όψιν ἀποσπάσας οὐ γὰρ ἐθέλει ἀφίστασθαι ῥαδίως, ἀλλ’ ἔνθα ἀν ἀπερείση τὸ πρῶτον, τούτου εχεται και τὸ παρὸν ἐπαινεῖ καν ἐπ ἄλλο μεταβῆ, κάκεῦνο καλὸν ορᾶ καὶ παραμένει, καὶ ὑπὸ τῶν πλησίον παραλαμβάνεται καὶ ὅλως περικέχυται μοι τὸ κάλλος αὐτῶν καὶ ὅλον περιείληφέ με καὶ ἄχθομαι, ὅτι μὴ καὶ αὐτὸς ώσπερ ὁ Ἀργος ὅλω βλέπειν δύναμαι τῷ σώματι δοκῶ δ’ ἀν μοι καλῶς δικάσαι πάσαις ἀποδοὺς τὸς μῆλον καὶ γὰρ αὖ καὶ τόδε, ταύτην μὲν εἶναι συμβέβηκεν

¹ η Fritzsche ḥι γβ

THE JUDGEMENT OF THE GODDESSES

HERMES

They are not women, it is Hera and Athena and Aphrodite whom you see, Paris, and I am Hermes, sent by Zeus—but why do you tremble and turn pale? Don't be afraid, it is nothing terrible. He bids you be judge of their beauty, saying that as you are handsome yourself and also well schooled in all that concerns love, he turns over the decision to you. You will find out the prize for the contest if you read the writing on the apple.

PARIS

Come, let me see what it says, “The fairest may have me”—How could I, Lord Hermes, a mere mortal and a countryman, be judge of an extraordinary spectacle, too sublime for a herdsman? To decide such matters better befits dainty, city-bred folk. As for me, I could perhaps pass judgement as an expert between two she-goats, as to which is the more beautiful, or between two heifers, but these goddesses are all equally beautiful and I do not know how a man could withdraw his eyes from one and transfer them to another. They are not inclined to come away readily, but wherever one directs them first, they take firm hold and commend what is before them, and if they pass over to something else, they see that this too is beautiful and linger upon it, mastered by what is near. In short, their beauty encompasses and completely entralls me, and I am distressed that I cannot see with my whole body as Argus did. I think I should pass a becoming judgement if I should give the apple to them all—Another thing one of them is Zeus' sister and wife,

THE WORKS OF LUCIAN

τοῦ Διὸς ἀδελφὴν καὶ γυναῖκα, ταύτας δὲ θυγατέρας πῶς οὖν οὐ χαλεπὴ καὶ οὐτως ἡ κρίσις,

ΕΡΜΗΣ

Οὐκ οἶδα πλὴν οὐχ οἴόν τε ἀναδῦναι πρὸς τοῦ Διὸς κεκελευσμένου

ΠΑΡΙΣ

9 Ἐν τοῦτο, ὡς Ἐρμῆ, πεῖστον αὐτάς, μὴ χαλεπῶς ἔχειν μοι τὰς δύο τὰς νευικημένας, ἀλλὰ μόνων τῶν ὄφθαλμῶν ἡγεῖσθαι τὴν διαμαρτίαν

ΕΡΜΗΣ

Ούτω φασὶ ποιήσειν ὥρα δέ σοι ἡδη περαίνειν τὴν κρίσιν

ΠΑΡΙΣ

Πειρασομεθα τί γὰρ ἀν καὶ πάθοι τις, ἐκεῦνο δὲ πρότερον εἰδέναι βούλομαι, πότερ' ἔξαρκέσει σκοπεῖν αὐτάς ὡς ἔχουσιν, ἢ καὶ αποδῦσαι δεήσει πρὸς τὸ ἀκριβὲς τῆς εξετάσεως,

ΕΡΜΗΣ

Τοῦτο μὲν σὸν ἀν εἴη τοῦ δικαστοῦ, καὶ πρόσταττε οπη καὶ θέλεις

ΠΑΡΙΣ

"Οπη καὶ θέλω, γυμνὰς ἵδεῖν βούλομαι

ΕΡΜΗΣ

Ἄποδυτε, ὡς αὗται σὺ δ' ἐπισκόπει ἐγὼ δὲ ἀπεστράφην

ΑΦΡΟΔΙΤΗ¹

10 Καλῶς, ὡς Πάρι καὶ πρώτη γε ἀποδύσομαι, ὅπως μάθης ὅτι μὴ μόνας ἔχω τὰς ὡλένας λευκὰς

¹ ΑΦΡΟΔΙΤΗ vulg HPA MSS editors since Jacobitz

THE JUDGEMENT OF THE GODDESSES

and the other two are his daughters! How, then, could the decision help being hazardous from that point of view also?

HERMES

I do not know, but it is impossible to escape carrying out what Zeus has commanded

PARIS

Do me this one favour, Hermes persuade them not to be angry with me, the two that are defeated, but to think that only my sight is at fault

HERMES

They say they will do so, and now it is high time for you to get your judging done

PARIS

I shall try, what else can one do? But first I want to know whether it will satisfy the requirements to look them over just as they are, or must I have them undress for a thorough examination?

HERMES

That is your affair, as you are the judge Give your orders as you will

PARIS

As I will? I want to see them naked

HERMES

Undress, goddesses Make your inspection, Paris I have turned my back

APHRODITE

Very well, Paris I shall undress first, so that you may discover that I am not just "white-aimed"

THE WORKS OF LUCIAN

μηδὲ τῷ βοῶπις εἶναι μέγα φρονῶ, ἐπ' ἴσης δέ
εἰμι πᾶσα καὶ ομοίως καλή¹

ΑΟΗΝΑ

Μὴ πρότερον ἀποδύσης αὐτήν, ὡς Πάρι, πρὸν
ἄν τὸν κεστον ἀπόθηται—φαρμακὶς γάρ ἔστιν—
μή σε καταγοητεύσῃ δὶ αὐτοῦ καίτοι γε ἔχρην
μηδὲ οὕτω κεκαλλωπισμένην παρεῖναι μηδὲ τοσαῦ-
τα ἐντετριμένην χρώματα καθάπερ ὡς ἀληθῶς
έταιραν τινά, ἀλλὰ γυμνὸν τὸ κάλλος ἐπιδεικνύειν

ΠΑΡΙΣ

Εὖ λέγουσι τὸ περὶ τοῦ κεστοῦ, καὶ ἀπόθου

ΑΦΡΟΔΙΤΗ

Τί οὖν οὐχὶ καὶ συ, ὡς Ἀθηνᾶ, τὴν κόρυν ἀφε-
λοῦσα ψιλην τὴν κεφαλὴν ἐπιδεικνύεις, ἀλλ᾽
ἐπισείεις τὸν λόφον καὶ τὸν δικαστὴν φοβεῖς,
ἢ δέδιας μή σοι ἐλέγχηται τὸ γλαυκὸν τῶν ὄμ-
μάτων ἄνευ τοῦ φοβεροῦ βλεπόμενον,

ΑΟΗΝΑ

Ίδού σοι ἡ κόρυς αὗτη ἀφήρηται

ΑΦΡΟΔΙΤΗ

Ίδοὺ καὶ σοι ὁ κεστός

¹ Most editors insert, with the Juntine edition, ΠΑΡ
'Αποδύθι καὶ σύ, ὡς Ἀφροδίτη for which there is no MSS autho-
rit̄y Giving the preceding speech to Aphrodite makes this
unnecessary Hemsterhuys' note should have settled the
matter

¹ Aphrodite, vexed at Hera for twitting her about
Anchises, makes fun of her by implying that she has no other
beauties than those habitually commended in her by Homer

THE JUDGEMENT OF THE GODDESSES

and vain of "ox-eyes," but that I am equally and uniformly beautiful all over¹

ATHENA

Do not let her undress, Paris, until she puts aside her girdle, for she is an enchantress, otherwise she may bewitch you with it² And indeed she ought not to appear before you made up to that extent and bedaubed with all those colours, as if she were a courtesan in earnest she ought to show her beauty unadorned

PARIS

They are right about the girdle, so lay it aside

APHRODITE

Then why do not you take off your helmet, Athena, and show your head bare, instead of tossing your plumes at the judge and frightening him? Are you afraid that you may be criticized for the green glare of your eyes if it is seen without trappings that inspire terror?³

ATHENA

There is the helmet for you I have taken it off

APHRODITE

There is the girdle for you

¹ See *Iliad* 14, 214 ff

² The word with which Homer describes the eyes of Athena had an uncomplimentary sense in Lucian's time "Don't let it trouble you that her eyes are very green ($\piάνη γλαυκούς$), or that they squint and look at each other'" says a girl to her lover about a rival (*Dial Mer* 2, 1) And Hephaestus finds Athena very beautiful, but must except her eyes "To be sure, she has green eyes, but the helmet makes even that a mark of beauty" (*Dial Deor* 13 (vulg 8)) So *caesius* in Latin of Lucretius 4, 1161

THE WORKS OF LUCIAN

HPA

’Αλλὰ ἀποδυσώμεθα

ΠΑΡΙΣ

11 'Ω Ζεῦ τεράστιε τῆς θέας, τοῦ κάλλους, τῆς
ἡδονῆς οία μὲν ἡ παρθένος, ως δὲ βασιλικὸν
αὐτῇ καὶ σεμνὸν ἀπολάμπει καὶ ἀληθῶς ἄξιον
τοῦ Διός, ἡδε¹ δὲ ορᾶ ἡδύ τι καὶ γλαφυρόν, καὶ
προσαγωγὸν εμειδίασεν—ἀλλ’ ἡδη μὲν ἀλις ἔχω
τῆς εὐδαιμονίας εἰ δοκεῖ δέ, καὶ ἴδιᾳ καθ’ ἑκά-
στην ἐπιδεῖν βούλομαι, ώς νῦν γε ἀμφίβολός είμι
καὶ οὐκ οἶδα πρὸς ὅ τι ἀποβλέψω, πάντη τὰς
όψεις περισπωμένος

ΑΦΡΟΔΙΤΗ

Ούτω ποιῶμεν

ΠΑΡΙΣ

"Απιτε οὖν αἱ δύο σὺ δέ, ω" Ήρα, περίμενε.

HPA

Περιμενώ, κἀπειδάν με ἀκριβῷστιδης, ὥρα σοι
καὶ τἄλλα ἡδη σκοπεῖν εἰ καλά σοι, τὰ δῶρα τῆς
ψηφου τῆς ἐμῆς ἦν γάρ με, ω Παρι, δικάσης
εἶναι καλήν, απάσης ἔση τῆς Ἀσίας δεσπότης

ΠΑΡΙΣ

12 Οὐκ ἐπὶ δωροις μὲν τὰ ἡμετέρα πλὴν ἄπιθι
πεπράξεται γάρ ἀπερ ἀν δοκῆ σὺ δὲ πρόσιθι ἡ
’Αθηνᾶ

ΑΟΗΝΑ

Παρέστηκα σοι, καὶ ἦν με, ω Πάρι, δικάσης
καλήν, οὕποτε ἥττων ἄπει ἐκ μάχης, ἀλλ’ ἀεὶ

¹ ἡδε A M H ηδεως Γ The β MSS read δρᾶ δε ηδεως καὶ γλαφυρόν τι Editors read ως δὲ δρᾶ ἡδε ηδεως, καὶ γλάφυρόν τι (Juntine)

THE JUDGEMENT OF THE GODDESSES

HERA

Come, let us undress

PARIS

O Zeus, god of miracles! What a spectacle! What beauty! What rapture! How fair the maiden is! How royal and majestic and truly worthy of Zeus is the nation's splendour! How sweet and delicious is the other's gaze, and how seductively she smiled! But I have more than enough of bliss already, and if you please, I should like to examine each of you separately, for at present I am all at sea and do not know what to look at, my eyes are ravished in every direction

APHRODITE

Let us do that

PARIS

Then you two go away, and you, Hera, stay here

HERA

Very well, and when you have examined me thoroughly, you must further consider whether the rewards of a vote in my favour are also beautiful in your eyes. If you judge me to be beautiful, Paris, you shall be lord of all Asia

PARIS

My decisions are not to be influenced by rewards. But go, I shall do whatever seems best. Come, Athena

ATHENA

I am at your side, and if you judge me beautiful, Paris, you shall never leave the field of battle

THE WORKS OF LUCIAN

κρατῶν πολεμιστὴν γάρ σε καὶ νικηφόρον
ἀπεργάσομαι

ΠΑΡΙΣ

Οὐδέν, ὁ Ἀθηνᾶ, δεῖ μοι πολέμου καὶ μάχης
εἰρήνη γαρ, ως ὄρᾶς, τὰ νῦν ἐπέχει τὴν Φρυγίαν
τε καὶ Λυδίαν καὶ ἀπολέμητος ἡμῖν ἡ τοῦ πατρὸς
ἀρχή θάρρει δέ οὐ μειονεκτῆσεις γάρ, καὶ μὴ
ἐπὶ δώροις δικάζωμεν ἀλλ’ ἐνδυθι ἡδη καὶ
ἐπίθου τὴν κόρυν ἴκανῶς γὰρ εἶδον τὴν Ἀφρο-
δίτην παρεῖναι καιρός

ΑΦΡΟΔΙΤΗ

13 Αύτη σοι ἐγὼ πλησίον, καὶ σκόπει καθ’ ἐν
ἀκριβῶς μηδὲν παρατρέχων, ἀλλ’ ἐνδιατρίβων
έκαστῳ τῶν μερῶν εἰ δὲ ἐθέλεις, ὁ καλέ, καὶ
τάδε μοι ἀκουσον ἐγὼ γὰρ πάλαι ορῶσά σε
νέον ὄντα καὶ καλὸν ὅποιον οὐκ οἶδα εἰπεῖν
ἔτερον ἡ Φρυγία τρέφει, μακαρίζω μὲν τοῦ καλ-
λους, αἴτιωμαι δέ τὸ μὴ ἀπολιπόντα τοὺς σκοπέ-
λους καὶ ταυτασὶ τὰς πέτρας κατ’ ἀστυ ζῆν,
ἀλλὰ διαφθείρειν τὸ κάλλος ἐν ἐρημίᾳ τί μὲν
γὰρ ἀν συ ἀπολαύσειας τῶν ὄρων, τί δὲ ἀπό-
ναιντο τοῦ σοῦ κάλλους αἱ βόες, ἔπρεπεν δὲ ἡδη
σοι καὶ γεγαμηκέναι, μὴ μέντοι ἀγροῦκόν τινα καὶ
χωρῖτιν, οἷαι κατὰ τὴν Ἰδην αἱ γυναικες, ἀλλά
τινα ἐκ τῆς Ἑλλάδος, ἡ Ἀργόθεν ἢ ἐκ Κορίνθου
ἢ Λάκαιναν οἴσαπερ ἡ Ἐλένη ἐστίν, νέα τε καὶ
καλὴ καὶ κατ’ οὐδὲν ἐλάττων εμοῦ, καὶ τὸ δὴ
μέγιστον, ἐρωτική ἐκείνη γὰρ εἰ καὶ μόνον θεά-
σαιτό σε, εὗ οἶδα ἐγὼ ως ἀπαντα ἀπολιποῦσα
καὶ παρασχοῦσα ἑαυτὴν ἐκδοτον* ἔψεται καὶ
συνοικήσει πάντως δὲ καὶ σὺ ἀκήκοας τι περὶ
αυτῆς

THE JUDGEMENT OF THE GODDESSES

defeated, but always victorious, for I shall make you a warrior and a conqueror

PARIS

I have no use, Athena, for war and battle. As you see, peace reigns at present over Phrygia and Lydia, and my father's realm is free from wars. But have no fear, you shall not be treated unfairly, even if my judgement is not to be influenced by gifts. Dress yourself now, and put on your helmet, for I have seen enough. It is time for Aphrodite to appear.

APHRODITE

Here I am close by, examine me thoroughly, part by part, slighting none, but lingering upon each. And if you will be so good, my handsome lad, let me tell you this. I have long seen that you are young and more handsome than perhaps anyone else whom Phrygia nurtures. While I congratulate you upon your beauty, I find fault with you because, instead of abandoning these crags and cliffs and living in town, you are letting your beauty go to waste in the solitude. What joy can you get of the mountains? What good can your beauty do the king? Moreover, you ought to have married by this time—not a country girl, however, a peasant, like the women about Ida, but someone from Greece, either from Argos or Corinth or a Spartan like Helen, who is young and beautiful and not a bit inferior to me, and above all, susceptible to love. If she but saw you, I know very well that, abandoning everything and surrendering without conditions, she would follow you and make her home with you. No doubt you yourself have heard something of her.

THE WORKS OF LUCIAN

ΠΑΡΙΣ

Ουδέν, ὡς Ἀφροδίτη οὐν δὲ ἥδεως ἀν ἀκούσαιμί σου τὰ πάντα διηγουμένης

ΑΦΡΟΔΙΤΗ

14 Αὕτη θυγάτηρ μέν ἔστι Λήδας ἐκείνης τῆς καλῆς ἐφ' ἣν ὁ Ζεὺς κατέπτη κύκνος γενόμενός

ΠΑΡΙΣ

Ποία δὲ τὴν ὄψιν ἔστι,

ΑΦΡΟΔΙΤΗ

Λευκὴ μέν, οἵαν εἰκὸς ἐκ κύκνου γεγενημένην, απαλὴ δέ, ως ἐν ὥῳ τραφεῖσα, γυμνὰς τὰ πολλὰ καὶ παλαιστική, καὶ ούτω δή τι περισπούδαστος ὥστε καὶ πόλεμον ἀμφ' αὐτῇ γενέσθαι, τοῦ Θησέως ἀώρον ἔτι ἀρπάσαντος οὐ μὴν ἀλλ' ἐπειδηπερ εἰς ἀκμὴν κατέστη, πάντες οἱ ἀριστοὶ τῶν Ἀχαιῶν ἐπὶ τὴν μηνστείαν ἀπήντησαν, προεκρίθη δὲ Μενέλεως τοῦ Πελοπιδῶν γένους εἰ δὴ θέλοις, ἐγὼ σοι καταπράξομαι τὸν γάμον

ΠΑΡΙΣ

Πῶς φήσ, τὸν τῆς γεγαμημένης,

ΑΦΡΟΔΙΤΗ

Νέος εἰς σὺ καὶ ἀγροῦκος, ἐγὼ δὲ οἶδα ως χρὴ τὰ τοιαῦτα δρᾶν

ΠΑΡΙΣ

Πῶς, ἐθέλω γάρ καὶ αὐτὸς εἰδέναι

ΑΦΡΟΔΙΤΗ

15 Σὺ μὲν ἀποδημήσεις ως ἐπὶ θέαν τῆς Ἑλλάδος, κἀπειδὰν ἀφίκη εἰς τὴν Λακεδαίμονα, δύψεται σε ἡ Ἐλένη τούντευθεν δὲ ἐμὸν ἀν εἴη τὸ ἔργον, ὅπως ἐρασθήσεται σου καὶ ἀκολουθήσει

THE JUDGEMENT OF THE GODDESSES

PARIS

Nothing, Aphrodite, but I should be glad to hear you tell all about her now

APHRODITE

In the first place, she is the daughter of that lovely Leda to whom Zeus flew down in the form of a swan

PARIS

What is her appearance?

APHRODITE

She is white, as is natural in the daughter of a swan, and delicate, since she was nurtured in an egg-shell, much given to exercise and athletics, and so very much sought for that a war actually broke out over her because Theseus carried her off while she was still a young girl. Moreover, when she came to maturity, all the noblest of the Achaeans assembled to woo her, and Menelaus, of the line of Pelops, was given the preference. If you like, I will arrange the marriage for you.

PARIS

What do you mean? With a married woman?

APHRODITE

You are young and countrified, but I know how such things are to be managed

PARIS

How? I too want to know

APHRODITE

You will go abroad on the pretext of seeing Greece, and when you come to Sparta, Helen will see you. From that time on it will be my look-out that she falls in love with you and follows you.

GHE WORKS OF LUCIAN

ΠΑΡΙΣ

Τοῦτο αὐτὸ καὶ ἄπιστον εἶναι μοι δοκεῖ, τὸ
ἀπολιποῦσαν τὸν ἀνδρα ἔθελῆσαι βαρβάρῳ καὶ
ξένῳ συνεκπλεῦσαι

ΑΦΡΟΔΙΤΗ

Θάρρει τούτου γε ἐνεκα παῖδε γάρ μοι ἐστὸν
δύο καλώ, 'Ιμερος καὶ "Ερως, τούτω σοι παρα-
δώσω ηγεμόνε τῆς ὁδοῦ γενησομέιω καὶ ὁ μὲν
"Ερως ὅλος παρελθὼν εἰς αὐτὴν ἀναγκάσει τὴν
γυναικα ἐρᾶν, ὁ δ "Ιμερος αὐτῷ σοι περιχυθεὶς
τοῦθ' οπερ εστιν, ιμερτόν τε θήσει καὶ ἐρασμιον
καὶ αὐτὴ δὲ συμπαροῦσα δείγσομαι καὶ τῶν
Χαριτων ἀκολούθειν καὶ ούτως ἀπαντες αυτὴν
ἀναπείσομεν

ΠΑΡΙΣ

"Οπως μεν ταῦτα χωρίσει, ἄδηλον, ὁ 'Αφρο-
δίτη πλὴν ἐρῶ γε ἡδη τῆς 'Ελενης καὶ οὐκ οἴδ'
όπως καὶ ὥραν αὐτὴν οἴομαι καὶ πλέω εὐθὺ τῆς
'Ελλάδος καὶ τῇ Σπαρτῇ ἐπιδημῶ καὶ ἐπάνειμι
έχων τὴν γυναικα—καὶ ἀχθομαι ὅτι μὴ ταῦτα
ἡδη πάντα ποιῶ

ΑΦΡΟΔΙΤΗ

16 Μὴ πρότερον ἐρασθῆς, ὁ Πάρι, πρὶν ἐμὲ τὴν
προμνήστριαν καὶ νυμφαγωγὸν ἀμείψασθαι τῇ
κρίσει πρέποι γὰρ ἀν κάμε νικηφόρον ὑμῖν συμ-
παρεῖναι καὶ ἐορτάζειν ἀμα καὶ τοὺς γάμους καὶ
τὰ ἐπινίκια πάντα γὰρ ἔνεστί σοι—τὸν ἔρωτα,
το κάλλος, τὸν γάμον—τουτοὺν τοῦ μῆλου πρί
ασθαι

ΠΑΡΙΣ

Δέδοικα μή μου ἀμελήσης μετὰ τὴν κρίσιν

THE JUDGEMENT OF THE GODDESSES

PARIS

That is just the thing that seems downright incredible to me, that she should be willing to abandon her husband and sail away with a foreigner and a stranger

APHRODITE

Be easy on that score, I have two beautiful pages, Desire and Love these I shall give you to be your guides on the journey. Love will enter wholly into her heart and compel the woman to love you, while Desire will encompass you and make you what he is himself, desirable and charming. I myself shall be there too, and I shall ask the Graces to go with me, and in this way, by united effort, we shall prevail upon her

PARIS

How this affair will turn out is uncertain, Aphrodite, but, anyhow, I am in love with Helen already, somehow or other I think I see her, I am sailing direct to Greece, visiting Sparta, coming back again with the woman—and it n'ts me not to be doing all this now!

APHRODITE

Do not fall in love, Paris, until you have requited me, your match-maker and maid of honour, with the decision. It would be only fitting that when I am there with you, I too should be triumphant, and that we should celebrate at the same time your marriage and my victory. It is in your power to buy everything—her love, her beauty, and her hand—at the price of this apple

PARIS

I am afraid you may dismiss me from your mind after the decision

THE WORKS OF LUCIAN

ΑΦΡΟΔΙΤΗ

Βούλει οὖν ἐπομόσομαι,

ΠΑΡΙΣ

Μηδαμῶς, ἀλλ' ὑπόσχου πάλιν

ΑΦΡΟΔΙΤΗ

Τπισχνοῦμαι δή σοι τὴν Ἐλένην παραδωσειν
γυναῖκα, καὶ ἀκολουθήσειν γέ σοι αὐτὴν καὶ
ἀφίξεσθαι παρ' ὑμᾶς εἰς τὴν Ἰλιον καὶ αὐτὴν
παρέσομαι καὶ συμπράξω τὰ πάντα

ΠΑΡΙΣ

Καὶ τὸν Ἔρωτα καὶ τὸν Ἰμερον καὶ τὰς Χά-
ριτας ἔξεις,

ΑΦΡΟΔΙΤΗ

Θάρρει, καὶ τὸν Πόθον καὶ τὸν Τμέναιον ἔτι
πρὸς τούτοις παραλήψομαι

ΠΑΡΙΣ

Οὐκοῦν ἐπὶ τούτοις δίδωμι τὸ μῆλον ἐπὶ τού-
τοις λάμβανε

THE JUDGEMENT OF THE GODDESSES

APHRODITE

Do you want me to take an oath?

PARIS

Not at all, but promise once again

APHRODITE

I do promise that I will give you Helen to wife,
and that she shall follow you and come to your
people in Troy, and I myself will be there and help
in arranging it all

PARIS

And shall you bring Love and Desire and the
Giaces?

APHRODITE

Have no fear, I shall take with me Longing and
Wedlock as well

PARIS

Then on these conditions I award you the apple
take it on these conditions

ON SALARIED POSTS IN GREAT HOUSES

A Hogarthian sketch of the life led by educated Greeks who attached themselves to the households of great Roman lords—and ladies. Lucian feigns to be advising a young friend whom he dubs Timocles (Master Ambitious) against such a career—a most effective stratagem, since by giving him a pretext for his criticism it relieves him from all semblance of personal animus and even enables him to appear sympathetic toward the valets while he dusts their jackets.

In after years, when Lucian went into the Roman civil service in Egypt, this essay rose up to haunt him, and he had to write his *Apology* in order to lay its ghost.

ΠΕΡΙ ΤΩΝ ΕΠΙ ΜΙΣΘΩΙ ΣΤΝΟΝΤΩΝ

1 Καὶ τί σοι πρῶτον, ὡς φιλότης, ἢ τί ύστατον, φασί, καταλέξω τούτων ἢ πάσχειν ἢ ποιεῖν ανάγκη τοὺς ἐπὶ μισθῷ συνόντας καὶ τὰς τῶν εὐδαιμόνων τούτων φιλίαις ἔξεταζομένους—εἴ χρὴ φιλίαν τὴν τοιαυτῆν αὐτῶν δουλειαν ἐπονομάζειν, οἶδα γὰρ πολλὰ καὶ σχεδὸν τὰ πλεῖστα τῶν συμβαινόντων αὐτοῖς, οὐκ αὐτὸς μὰ Δία τοῦ τοιούτου πειραθείσ, οὐ γὰρ ἐν ἀνάγκῃ μοι ἡ πεῖρα ἐγεγένητο, μηδέ, ὡς θεοί, γένοιτο ἀλλὰ πολλοὶ τῶν εἰς τὸν βίον τοῦτον ἐμπεπτωκότων ἔξηγόρευον πρός με, οἱ μὲν ἔτι ἐν τῷ κακῷ ὄντες, ἀποδυρόμενοι ὅπόσα καὶ ὅποια ἐπασχον, οἱ δὲ ὥσπερ ἐκ δεσμωτηρίου τινὸς ἀποδράντες οὐκ ἀηδῶς μνημονεύοντες ὡν ἐπεπόνθεσαν ἀλλὰ γὰρ εὐφραίνοντο ἀναλογιζόμενοι οἵων ἀπηλλάγησαν

Αξιοπιστότεροι δὲ ἦσαν οὗτοι διὰ πάσης, ὡς εἰπεῖν, τῆς τελετῆς διεξεληλυθότες καὶ πάντα ἔξ ἀρχῆς εἰς τέλος ἐποπτεύσαντες οὐ παρέργως οὖν οὐδὲ ἀμελῶς ἐπήκουον αὐτῶν καθάπερ ναυα γίαν τινὰ καὶ σωτηρίαν αὐτῶν παράλογον διηγουμένων, οἷοί εἰσιν οἱ πρὸς τοὺς ἴεροὺς ἔξυρημένοι τὰς κεφαλὰς συνάμα πολλοὶ τὰς τρικυμίας καὶ ζάλας καὶ ἀκρωτήρια καὶ ἐκβολὰς καὶ ίστοῦ κλά-

ON SALARIED POSTS IN GREAT HOUSES

"WHERE shall I make a beginning," my friend, "and where make an end of relating¹ all that must be done and suffered by those who take salaried posts and are put on trial in the friendship of our wealthy men—if the name of friendship may be applied to that sort of slavery on their part." I am familiar with much, I may say most, of their experiences, not because I myself have ever tried anything of that kind, for it never became a necessity for me to try it, and, ye gods! I pray it never may, but many of those who have blundered into this existence have talked to me freely, some, who were still in their misery, bewailing the many bitter sufferings which they were then undergoing, and others, who had broken jail, as it were, recalling not without pleasure those they had undergone, in fact they joyed in recounting what they had escaped from.

These latter were the more trustworthy because they had gone through all the degrees of the ritual, so to speak, and had been initiated into everything from beginning to end. So it was not without interest and attention that I listened to them while they spun yarns about their shipwreck and unlooked-for deliverance, just like the men with shaven heads who gather in crowds at the temples and tell of third waves, tempests, headlands, strandings, masts carried

¹ Cf. *Odyssey* 9, 14

THE WORKS OF LUCIAN

σεις καὶ πηδαλίων ἀποκαυλίσεις διεξιόντες, ἐπὶ πᾶσι δὲ τους Διοσκούρους ἐπιφαινομέοις,— οἰκεῖοι γὰρ τῆς τοιαύτης τραγῳδίας οὗτοί γε—ἢ τιν' ἄλλον ἐκ μηχανῆς θεον ἐπὶ τῷ καρχησίῳ καθεξόμενον ἢ πρὸς τοὺς πηδαλίους ἔστωτα καὶ πρὸς τινα ἡόνα μαλακὴν απευθύνοντα τὴν ναῦν, οἱ προσενεχθεῖσα ἔμελλεν αὐτῇ μὲν ἡρέμα καὶ κατὰ σχολῆν διαλυθήσεσθαι, αὐτοὶ δὲ ἀσφαλῶς ἀποβησεσθαι χάριτι καὶ εὑμενείᾳ τοῦ θεοῦ

Ἐκεῖνοι μὲν οὖν τὰ πολλὰ ταῦτα πρὸς τὴν χρείαν τὴν παραυτίκα ἐπιτραγῳδοῦσιν ὡς παρὰ πλειόνων λαμβάνοιεν, οὐ δυστυχεῖς μόνον ἄλλὰ 2 καὶ θεοφιλεῖς τινες εἶναι δοκοῦντες οἱ δὲ τοὺς ἐν ταῖς οἰκίαις χειμῶνας καὶ τὰς τρικυμίας καὶ νῆ Δία πειτακυμίας τε καὶ δεκακυμίας, εἰ οἱόν τε εἰπεῖν, διηγούμενοι, καὶ ὡς τὸ πρῶτον εἰσέπλευσαν, γαληνοῦ ὑποφαινομένου τοῦ πελάγους, καὶ ὅσα πράγματα παρὰ τὸν πλοῦν ὄλον ὑπέμειναν ἢ διψῶντες ἢ ναυτιῶντες ἢ ὑπεραντλούμενοι τῇ ἄλμῃ, καὶ τελος ὡς προς τέτραν τινὰ ὕφαλον ἢ σκόπελον ἀπόκρημνον περιρρήξαντες τὸ δύστηνον σκαφίδιον ἀθλιοι κακῶς ἔξενήξαντο γυμνοὶ καὶ πάντων ἐνδεῖς τῶν αναγκαιων—ἐν δὴ τούτοις καὶ τῇ τούτων διηγήσει ἐδόκουν μοι τὰ πολλὰ οὗτοι ὑπ' αἰσχύνης ἐπικρύπτεσθαι, καὶ ἐκόντες εἶναι ἐπιλανθάνεσθαι αὐτῶν

’Αλλ’ ἔγωγε κάκεῦνα καὶ εἰ τιν'¹ ἄλλα ἐκ τοῦ λόγου συντιθεὶς εὑρίσκω προσόντα ταῖς τοιαύταις συνουσίαις, οὐκ οκνήσω σοι πιντα, ω καλὲ Τιμόκλεις, διεξελθεῖν δοκῶ γάρ μοι ἐκ πολλοῦ ἥδη κατανευοηκέναι σε τούτῳ τῷ βίῳ ἐπιβουλεύοντα,

¹ εἴ τιν Halim ἔστιν γ, τινα N

ON SALARIED POSTS IN GREAT HOUSES

away, rudders broken, and to cap it all, how the Twin Brethren appeared (they are peculiar to this sort of rhodomontade), or how some other *deus ex machina* sat on the masthead or stood at the helm and steered the ship to a soft beach where she might break up gradually and slowly and they themselves get ashore safely by the grace and favour of the god

Those men, to be sure, invent the greater part of their tragical histories to meet their temporary need, in order that they may receive alms from a greater number of people by seeming not only unfortunate but dear to the gods, but when the others told of household tempests and third waves—yes, by Zeus, fifth and tenth waves, if one may say so—and how they first sailed in, with the sea apparently calm, and how many troubles they endured through the whole voyage by reason of thirst or sea-sickness or inundations of brine, and finally how they stove their unlucky lugger on a submerged ledge or a sheer pinnacle and swam ashore, poor fellows, in a wretched plight, naked and in want of every necessity—in these adventures and their account of them it seemed to me that they concealed the greater part out of shame, and voluntarily forgot it

For my part I shall not hesitate to tell you everything, my dear Timocles, not only their stories but whatever else I find by logical inference to be characteristic of such household positions, for I think I detected long ago that you are entertaining designs

THE WORKS OF LUCIAN

3 καὶ πρῶτον γε οπηνίκα περὶ τῶν τοιούτων ὁ λόγος ἐνέπεσεν, εἴτα ἐπήνεσέ τις τῶν παρόντων τὴν τοιαύτην μισθοφοράν, τρισευδαίμονας εἶναι λέγων οἷς μετὰ τοῦ φίλους ἔχειν τοὺς ἀρίστους Ῥωμαίων καὶ δειπνεῖν δεῖπνα πολυτελῆ καὶ ἀσύμβολα καὶ οἰκεῖν ἐν καλῷ καὶ ἀποδημεῖν μετὰ πάσης ῥᾳστώνης καὶ ἡδονῆς ἐπὶ λευκοῦ ζεύγους, εἰ τύχοι, ἔξυπτιάζοντας, προσέτι καὶ μισθὸν τῆς φιλίας καὶ ὃν εὖ πασχουσιν τούτων λαμβάνειν οὐκ ολίγον ἔστιν ἀτεχνῶς γὰρ ἄσπορα καὶ ἀνήροτα τοῖς τοιούτοις τὰ παντα φύεσθαι ὅποτε οὖν ταῦτα καὶ τὰ τοιαῦτα ἡκουει, ἔώρων ὅπως εκεχήνεις προς αὐτὰ καὶ πάνυ σφόδρα πρὸς τὸ δέλεαρ ἀναπεπταμένον παρέχεις τὸ στόμα

‘Ος οὖν τό γε ἡμέτερον εἰσαῦθίς ποτε ἀναίτιον ἦ μηδὲ ἔχης¹ λέγειν ώς ὄρῶντές σε τηλικοῦτο μετὰ τῆς καρίδος ἄγκιστρον καταπίνοντα οὐκ ἐπελαβόμεθα οὐδὲ πρὶν ἐμπεσεῖν τῷ λαιμῷ περιεσπάσαμεν οὐδὲ προεδηλωσαμεν, ἀλλὰ περιμείναντες ἔξ ἐλκομένου² καὶ ἐμπεπηγότος ἡδη συρόμενον καὶ πρὸς αναγκην ἀγόμενον ὄρᾶν, ὅτ’ οὐδὲν ὄφελος εστῶτες ἐπεδακρύομεν ὅπως μὴ ταῦτα λέγης ποτέ, πάνυ εὐλογα, ἦν λέγηται, καὶ ἀφυκτα ἡμῖν, ώς οὐκ ἀδικοῦμεν μὴ προμηνύσαντες, ἄκουσον ἔξ ἀρχῆς απάντων, καὶ τὸ δίκτυόν τε αὐτὸ καὶ τῶν κύρτων τὸ αδιέξοδον ἔκτοσθεν ἐπὶ σχολῆς, ἀλλὰ

¹ ἔχης Fritzsche ἔχοις MSS

² ἔξ ελκομένου A M H ἔξελκομενου MSS

ON SALARIED POSTS IN GREAT HOUSES

upon that life I detected it first one time when our conversation turned to that theme, and then someone of the company praised this kind of wage-earning, saying that men were thrice happy when, besides having the noblest of the Romans for their friends, eating expensive dinners without paying any scot, living in a handsome establishment, and travelling in all comfort and luxury, behind a span of white horses, perhaps, with the noses in the air,¹ they could also get no inconsiderable amount of pay for the friendship which they enjoyed and the kindly treatment which they received, really everything grew without sowing and ploughing for such as they. When you heard all that and more of the same nature, I saw how you gaped at it and held your mouth very wide open for the bait.

In order, then, that as far as I am concerned I may be free from blame in future and you may not be able to say that when I saw you swallowing up that great hook along with the bait I did not hold you back or pull it away before it got into your throat or give you forewarning, but waited until I saw you drugged along by it and forcibly haled away when at last it was pulled and had set itself firmly, and then, when it was no use, stood and wept—in order that you may not say this, which would be a very sound plea if you should say it, and impossible for me to controvert on the ground that I had done no wrong by not warning you in advance—listen to everything at the outset, examine the net itself and the impermeability of the pounds beforehand, from the outside at

¹ That this is the meaning of *εὐπράγοντες*, and not “ lolling at ease,” is clear from *Book Collector* 21 and *Downward Journey* 16.

THE WORKS OF LUCIAN

μὴ ἐνδοθεν ἐκ τοῦ μυχοῦ προεπισκόπησον, καὶ τοῦ ἀγκίστρου δὲ το ἀγκύλον καὶ τὴν εἰς τὸ εμπαλιν τοῦ σκόλοπος αναστροφὴν καὶ τῆς τριαντῆς τὰς ἀκμὰς εἰς τὰς χεῖρας λαβὼν καὶ προς τὴν γναθὸν πεφυσημένην ἀποπειρωμένος, ἷν μὴ πάνυ δξέα μηδὲ ἄφυκτα μηδὲ ἀνιαρὰ εν τοῖς τραύμασι φαίνηται βιαίως σπῶντα καὶ ἀμάχως ἀντιλαμβανόμενα, ἡμᾶς μὲν ἐν τοῖς δειλοῖς καὶ διὰ τοῦτο πεινῶσιν ἀναγραφε, σεαυτὸν δὲ παρακαλέσας θαρρεῖν ἐπιχείρει τῇ ἀγρᾳ, εἰ θέλεις, καθάπερ ὁ λάρος ολον περιχανὼν τὸ δέλεαρ

- + ‘Ρηθήσεται δε ο τὰς λογος τὸ μεν ολον ἵσως διὰ σέ, πλὴν ἀλλ’ ου γε περὶ τῶν φιλοσοφούντων ὑμῶν μόνον, οὐδε οπισσοι σπουδαιοτέραν την προαιρεσι προειλοντο ἐν τῷ βιω, ἀλλὰ καὶ περὶ γραμματισῶν καὶ ρητορων καὶ μουσικῶν καὶ ολω, τῶν ἐπι παιδειαι συνεῖναι καὶ μισθοφορεῦν ἀξιονμενων κοινῶν δὲ ώς ἐπίπαν οντων καὶ ομοιων τῶν συμβαινόντων ἀπασι, δηλον ώς ουκ εξαιρετα μέν, αἰσχιω δε τὰ αυτὰ οντα γίγνεται τοῖς φιλοσοφοῦσι, εἰ τῶν ομοίων τοῖς ἀλλοις αξιοντο καὶ μηδεν αυτοὺς σεμνοτερον οι μισθο δοται ἀγοιεν ὁ τι δ’ ἀν οῖν ὁ λόγος αὐτὸς ἐπιών ἔξευρίσκη, τούτου τὴν αιτιαν μαλιστα μὲν οι ποιούντες αὐτοί, ἐπειτα δὲ οἱ ὑπομενούτες αυτὰ δικαιοι ἔχειν ἐγώ δὲ αναίτιος, εἰ μὴ ἀληθείας καὶ παρρησίας ἐπιτίμιόν τι ἐστιν

Ιοὺς μεντοι τοῦ ἄλλου πλήθους, οῖον γυμνα στάς τινας ἢ κόλακας, ἴδιώτας καὶ μικροὺς τὰς γυνωμας καὶ ταπεινοὺς αὐτόθεν ανθρώπους, οὔτε ἀποτρέπειν ἄξιον τῶν τοιούτων συνουσιῶν, οὐδὲ γαρ ἀν πεισθεῖν, ούτε μὴν αἰτιᾶσθαι καλῶς ἔχει μὴ απολειπομένους τῶν μισθοδοτῶν ει καὶ πάνυ

ON SALARIED POSTS IN GREAT HOUSES

your leisure, not from the inside after you are in the fyke, take in your hands the bend of the hook and the barb of its point, and the tines of the harpoon, puff out your cheek and try them on it, and if they do not prove very keen and unescapable and painful in one's wounds, pulling hair and gripping irresistibly, then write me down a coward who goes hungry for that reason, and, exhorting yourself to be bold, attack your prey if you will, swallowing the bait whole like a gull!

The whole story will be told for your sake, no doubt, in the main, but it will concern not only students of philosophy like yourself, and those who have chosen one of the more strenuous vocations in life, but also grammarians, rhetoricians, musicians, and in a word all who think fit to enter families and serve for hire as educators. Since the experiences of all are for the most part common and similar, it is clear that the treatment accorded the philosophers, so far from being preferential, is more contumelious for being the same, if it is thought that what is good enough for the others is good enough for them, and they are not handled with any greater respect by their paymasters. Moreover, the blame for whatever the discussion itself brings out in its advance ought to be given primarily to the men themselves who do such things and secondarily to those who put up with them. I am not to blame, unless there is something censurable in truth and frankness.

As to those who make up the rest of the mob, such as athletic instructors and parasites, ignorant, pettyminded, naturally abject fellows, it is not worth while to try to turn them away from such household positions, for they would not heed, nor indeed is it proper to blame them for not leaving their paymasters,

THE WORKS OF LUCIAN

πολλὰ ὑβρίζοντο υπ' αὐτῶν, ἐπιτήδειοι γὰρ καὶ οὐκ ἀνάξιοι τῆς τοιαύτης διατριβῆς ἄλλως τε οὐδε σχοῖεν ἀν τι ἄλλο πρὸς ὁ τι χρὴ ἀποκλίναντας αὐτοὺς παρέχειν αὐτοὺς ἐνεργούς,¹ ἀλλ' ἡν τις αὐτῶν ἀφέλη τοῦτο, ἀτεχνοι αὐτίκα καὶ ἀργοὶ καὶ περιττοὶ εἰσιν οὐδεν οὖν ουτ' αὐτοὶ δεινὸν πάσχοιεν ἀν ούτ' ἐκεῖνοι ὑβρισταὶ δοκοῦεν εἰς τὴν ἀμίδα, φασίν, ειρουροῦντες ἐπι γάρ τοι τὴν ὑβριν ταύτην ἐξ ἀρχῆς παρέρχονται εἰς τὰς οἰκίας, καὶ ἡ τέχνη φέρειν καὶ ἀνέχεσθαι τὰ γιγνόμενα περὶ δὲ ὧν προεῖποι τῶν τεπαιδευμένων ἀξιοὶ ἀγανακτεῖν καὶ πειρᾶσθαι ώ, ενι μαλιστα μετάγειν αὐτοὶς καὶ προς ἐλευθερίαν ἀφαιρεῖσθαι

5 Δοκῶ δέ μοι καλῶς ἀν ποιῆσαι, εἰ τὰς αἰτίας ἀφ' ὧν επὶ τον τοιοῦτον βίον ἀφικνοῦνται τινες προεξετάσας δείξαιμι οὐ τάνν βιαίοις οὐδ' ἀναγκαῖας ούτω γὰρ ἀν αὐτοῖς η απολογία προαναιροῦτο καὶ η πρωτη ὑποθεσις τῆς ἔθελοδουλειας οι μὲν δη πολλοὶ τὴν τενίαν καὶ τὴν τῶν αναγκαίων χρείαν προθέμενοι ἴκανὸν τοῦτο προκαλυμμα οἴονται προβεβλῆσθαι τῆς προς τὸν βίον τοῦτον αὐτομολίας, καὶ ἀποχρῆν αὐτοῖς νομίζουσιν εἰ λέγοιεν ώς συγγνώμης ἀξιον ποιοῦσιν τὸ χαλεπώτατον τῶν ἐν τῷ βίῳ, τὴν πενίαν, διαφυγεῖν ζητοῦντες εἶτα ὁ Θέογνις πρόχειρος καὶ πολὺ τό,

πᾶς γὰρ ἀνὴρ πενίη δεδμημένος

¹ ἄλλως τε ουδὲ σχοῖεν ἀν πρὸς ο τι ἄλλο αποκλίναντες παρέχοιεν αυτοὺς ενεργούς Hartman

ON SALARIED POSTS IN GREAT HOUSES

however much they may be insulted by them, for they are adapted to this kind of occupation and not too good for it. Besides, they would not have anything else to which they might turn in order to keep themselves busy, but if they should be deprived of this, they would be without a trade at once and out of work and superfluous. So they themselves cannot suffer any wrong nor then employers be thought insulting for using a pot, as the saying goes, for a pot's use. They enter households in the first instance to encounter this insolence, and it is then trade to bear and tolerate it. But in the case of the educated men whom I mentioned before, it is worth while to be indignant and to put forth every effort to bring them back and redeem them to freedom.

It seems to me that I should do well to examine in advance the motives for which some men go into this sort of life and show that they are not at all urgent or necessary. In that way their defence and the primary object of their voluntary slavery would be done away with in advance. Most of them plead their poverty and their lack of necessities, and think that in this way they have set up an adequate screen for their desertion to this life. They consider that it quite suffices them if they say that they act prudently in seeking to escape poverty, the bitterest thing in life. Then Theognis comes to hand, and time and again we hear

‘All men held in subjection to Poverty,’¹

¹ Theognis 173 ff.

Ἄνδρες αγαθὸν πενήν πάνταν δαμνησι μαλιστα,
καὶ γῆρως πολιοῦ, Κυριέ, καὶ ηπιάλου,
ἥν δὴ χρη φεύγοντα καὶ ἐς βαθυκητεα πόντον
βιπτεῖν καὶ πετρεων, Κυρνε, κατ ηλιβάταν
καὶ γαρ αὐλήρ πενήν δεδμημενος οὔτε τι εἰπειν
οὐθ ερξαι δυναται, γλώσσα δε οι δέδεται

THE WORKS OF LUCIAN

καὶ ὄσα αλλα δείματα υπὲρ τῆς πενίας οἱ ἀγεννε-
στατοι τῶν ποιητῶν ἔξενηνόχασιν

ἘΓὼ δ' εἰ μὲν ἐώρων αὐτὸν φυγήν τινα ως
αληθῶς τῆς πειίας εύρισκομένους ἐκ τῶν τοιούτων
συνουσιῶν οὐκ ἀν ὑπὲρ τῆς ἄγαν ἐλευθερίας
εμικρολογουμην πρὸς αυτούς ἐπει δὲ—ως ο καλός
που ῥητωρ ἔφη—τοῖς τῶν νοσούντων σιτίοις ἐοι-
κότα λαμβάνουσι, τί, ετι μηχανὴ μὴ οὐχὶ και
πρὸς τοῦτο κακῶς βεβουλεύσθαι δοκεῖν αὐτούς
μεὶ μενούσης αυτοῖς ὁμοίας τῆς υποθέσεως τοῦ
βίου, πενία γὰρ εἰσαεὶ καὶ το λαμβάνειν ἀναγ
καίον καὶ ἀπόθετον οὐδεν οὐδε περιπτον εἰς φυλα
κήν, ἀλλὰ τὸ δοθέν, κὰν δοθῆ, καὶ ἀθρόως ληφθῆ,
πᾶν ἀκριβῶς, καὶ τῆς χρείας ἐνδεῶς, καταναλί
σκεται καλῶς δὲ εἰχε μὴ τοιαύτας τινὰς ἀφορμὰς
επιποεῖν α' τὴν πενιαν τηροῦσι παραβοηθοῦσαι
μόνον αὐτῆ, ἀλλ α' τέλεον ἔξαιρήσουσιν, καὶ
υπέρ γε τοῦ τοιουτου και εἰς βαθυκήτεα πόντουν
ισως ριπτεῖν, εὶ δεῖ, ὡ Θέογνι, καὶ πετρέων, ως
φης, κατ' ἡλιβατων εὶ δέ τις μεὶ πένης και
ενδεης και υπομισθος ών οίεται πενιαν αὐτῷ τούτῳ
διαπεφευγέναι, οὐκ οἶδα πῶς ο τοιοῦτος οὐκ ἀν
δοξειεν ἔαυτὸν ἔξαπατάν

6 Ἄλλοι δὲ πενίαν μὲν αὐτὴν οὐκ ἀν φοβηθῆναι
ουδὲ καταπλαγῆναι φασιν, εὶ ἐδύναντο τοῖς ἀλλοις
ομοίως πονοῦντες ἐκπορίζειν τὰ ἄλφιτα, νῦν δέ,
πεπονηκέναι γὰρ αὐτοῖς τὰ σώματα ἡ ὑπὸ γήρως
ἡ ὑπὸ νόσων, ἐπὶ τήνδε ράστην οὖσαν τὴν μισθο-
φορὰν ἀπηντηκέναι φέρ' οὖν ἕδωμεν εὶ ἀληθῆ
λέγουσιν καὶ ἐκ τοῦ ράστου, μὴ πολλὰ μηδὲ πλείω
τῶν ἀλλων πονοῦσι, περιγίγνεται αὐτοῖς τὰ διδό-
μενα εὐχῆ γὰρ ἀν ἐοικότα εἰη ταῦτα γε, μὴ

ON SALARIED POSTS IN GREAT HOUSES

and all the other alarming statements about poverty that the most spiritless of the poets have put forth

If I saw that they truly found any refuge from poverty in such household positions, I should not quibble with them in behalf of excessive liberty, but when they receive what resembles "the diet of invalids" as our splendid orator once said¹ how can one avoid thinking that even in this particular they are ill advised, inasmuch as their condition in life always remains the same? They are always poor, they must continue to receive, there is nothing put by, no surplus to save on the contrary, what is given, even if it is given even if payment is received in full, is all spent to the last copper and without satisfying their need. It would have been better not to execute such measures, which keep poverty going by simply giving first aid against it, but such is will do away with it altogether—yes, and to that end perhaps even to plunge into the deep-bosomed sea if one must, Theognis, and down precipitous cliffs, as you say. But if a man who is always poor and needy and on an allowance thinks that thereby he has escaped poverty, I do not know how one can avoid thinking that such a man deludes himself.

Others say that poverty in itself would not frighten or cow them if they could get their daily bread by working like the rest, but as things are, since their bodies have been debilitated by old age or by illnesses, they have resorted to this form of wage-earning, which is the easiest. Come, then, let us see if what they say is true and they secure their gifts easily, without working much, or any more than the rest. It would indeed be a godsend to get money readily

¹ Demosthenes 3, 33

THE WORKS OF LUCIAN

πονήσαντα μηδὲ καμόντα ἔτοιμον ἀργύριον λαβεῖν τὸ δ' ἐστὶ καὶ ρηθῆναι κατ' ἄξιαν ἀδύνατον τοσαῦτα πονοῦσιν καὶ κάμνουσιν ἐν ταῖς συνουσίαις, ώστε πλείονος ἐνταῦθα καὶ ἐπὶ τοῦτο μάλιστα τῆς ὑγιείας δεῖσθαι, μυρίων ὄντων ὅσημέραι τῶν ἐπιτριβόντων τὸ σᾶμα καὶ πρὸς ἐσχάτην ἀπόγνωσιν καταπονούντων λέξομεν δὲ αὐτὰ ἐν τῷ προσήκοντι καιρῷ, ἐπειδὴν καὶ τὰς ἄλλας αὐτῶν δυσχερείας διεξιωμεν το δὲ νῦν εἶναι ικανὸν ἦν ὑποδεῖξαι ως οὐδὲν οἱ διὰ ταύτην λέγοντες, αὐτοὺς ἀποδίδοσθαι τὴν πρυφασιν ἀληθεύοιεν αιν

7 Λοιπον δὴ καὶ ἀληθεστατον μέν, ικιστα δὲ πρὸς αὐτῶν λεγόμενον, ηδονῆς ἐνεκα καὶ τῶν πολλῶν καὶ ἀθρόων ἐλπίδων εἰσπιηδᾶν αυτοὺς εἰς τὰς οἰκίας, καταπλαγέντας μὲν τὸ πλῆθος τοῦ χρυσοῦ καὶ τοῦ ἀργυροῦ, εὐδαιμονήσαντας δὲ ἐπὶ τοῖς δειπνοῖς καὶ τῇ αλλῃ τριφῇ, ελπίσαντας δὲ ὃσον αὐτίκα χανδὸν οὐδενος ἐπιστομίζοντος πίεσθαι τοῦ χρισιου ταῦτα υπάγει αὐτοὺς καὶ δουλους αντὶ ἐλευθερων τίθησιν—ουχ ἡ τῶν ἀναγκαίων χρεία, ἡν τεφασκον, αὐλ' ἡ τῶν ουκ αναγκαίων επιθυμία καὶ ο τῶν πολλῶν καὶ πολυτελῶν ἐκείνων ζῆλος τοιγαροῦν ὥσπερ δυσέρωτας αὐτοὺς καὶ κακοδαίμονας εραστὰς ἔντεχνοι τινες καὶ τριβωνες ἐρώμενοι ταραλαβόντες ὑπεροπτικῶς περιέπουσιν, ὅπως ἀεὶ ἐρασθήσονται αὐτῶν θεραπεύοντες, ἀπολαῦσαι δὲ τῶν παιδικῶν ἀλλ' οὐδὲ μέχρι φιλήματος ἀκρου μεταδιδόντες ἵσασι γὰρ ἐν τῷ τυχεῖν τὴν διαλυσιν τοῦ ἐρωτος γενησομενην ταύτην οὖν ἀποκλείουσιν καὶ ζηλοτύπως φυλάττουσιν τὰ δὲ ἄλλα επ' ἐλπίδος ἀεὶ τὸν ἐραστὴν ἔχουσιν δεδίασι γὰρ μὴ αὐτὸν η ἀπό-

ON SALARIED POSTS IN GREAT HOUSES

without toiling and moiling As a matter of fact, the thing cannot even be put into adequate words They toil and moil so much in their household positions that they need better health there and need health more than anything else for that occupation, since there are a thousand things every day that fiet the body and wear it down to the lowest depths of despair We shall speak of these at the proper time, when we recount their other hardships For the present it is enough to indicate that those who allege this reason for selling themselves are not telling the truth either

One motive remains, which is exceedingly genuine but not mentioned at all by them, namely, that they plunge into these households for the sake of pleasure and on account of their many extravagant expectations, dazzled by the wealth of gold and silver, enraptured over the dinners and the other forms of indulgence, and assured that they will immediately drink gold in copious draughts, and that nobody will stop their mouths That is what seduces them and makes them slaves instead of freemen—not lack of necessaries, as they alleged, but desire for un necessaries and envy of that abundance and luxury Therefore, like unsuccessful and unhappy lovers, they fall into the hands of shrewd, experienced minions who treat them superciliously, taking good care that they shall always love them, but not permitting them to enjoy the objects of their affection even to the extent of a meagre kiss, for they know that success will involve the dissolution of love So they hold that under lock and key and guard it jealously, but otherwise they keep their lover always hopeful, since they fear that despair may wean him

THE WORKS OF LUCIAN

γνωσις απαγάγη τῆς ἄγαν ἐπιθυμίας καὶ ανέραστος αὐτοῖς γένηται προσμειδιώσιν οὖν καὶ υπισχνοῦνται καὶ ἀεὶ εὐ¹ ποιήσουσι καὶ χαριοῦνται καὶ ἐπιμελήσονται πολυτελῶς εἰτ' ἔλαθον ἄμφω γηράσαντες, ἔξωροι γενόμενοι καὶ οὗτος τοῦ ἑρᾶν κάκείνος τοῦ μεταδιδόναι πέπρακται δ' οὖν αὐτοῖς οὔδεν ἐν ἀπαντι τῷ βίῳ πέρα τῆς ελπίδος

8 Τὸ μὲν δὴ δὶς ηδονῆς ἐπιθυμίαν ἀπαντα ὑπομένειν οὐ πανυ ἵσως ὑπαίτιον, ἀλλὰ συγγνωμη εἰ τις ηδονὴ χαίρει καὶ τοῦτο ἔξι ἀπαντος θεραπεύει ὅπως μεθέξει αὐτῆς καίτοι αἰσχρὸν ἵσως καὶ ἀνδραποδῶδες ἀποδόσθαι διὰ ταύτην ἕαυτόν πολὺ γὰρ ηδίων ἡ ἐκ τῆς ἐλευθερίας ηδονὴ ὄμως δ' οὖν ἔχέτω τινὰ συγγνωμην αὐτοῖς, εἰ ἐπιτυγχάνοιτο το δὲ δὶς ηδονῆς ἐλπίδα μόνον πολλὰς ἀηδίας υπομένειν γελοῖον οἷμαι καὶ ἀνοητον, καὶ ταῦτα ὀρῶντας ως οι μὲν πόνοι σαφεῖς καὶ πρόδηλοι καὶ αναγκαῖοι, το δὲ ἐλπιζόμενον εκεῖνο, οτιδήποτέ εστιν το ήδυ, ούτε εγέιτε τῷ τοσούτου χρόνου, προσέτι δὲ οὐδὲ γενήσεσθαι ἔοικεν, εἴ τις ἐκ τῆς ἀληθείας λογίζοιτο οι μέν γε τοῦ Ὀδυσσέως ἔταιροι γλυκυν τινα τὸν λωτὸν ἐσθίοντες ἡμέλουν τῶν ἀλλων καὶ πρὸς τὸ παρὸν ήδὺ τῶν καλῶς εχόντων κατεφρόνουν ώστε οὐ πάντη ἀλογος αὐτῶν η λήθη τοῦ καλοῦ, πρὸς τῷ ήδεν ἐκείνῳ τῆς ψυχῆς διατριβουσῆς τὸ δὲ λιμῷ συνόντα παρεστῶτα ἄλλῳ τοῦ λωτοῦ ἐμφορουμένῳ μηδὲν

¹ εὐ Bekker not in MSS

ON SALARIED POSTS IN GREAT HOUSES

from his overmastering desire, and that he may grow out of love for them They smile upon him, then, and make promises, and are always on the point of being good to him, and generous, and lavish with their attentions Then before they know it, they both are old, the one has passed the season for loving, the other for yielding to love Consequently they have done nothing in all their life except to hope

Now to put up with everything on account of desire for pleasure is perhaps not altogether blame-worthy, even excusable, if a man likes pleasure and makes it his aim above all else to partake of it Yet perhaps it is shameful and ignoble for him to sell himself on that account, for the pleasure of freedom is far sweeter Nevertheless, let us grant that he would be excusable in a measure, if he obtained it But to put up with many unpleasantnesses just on account of the hope of pleasure is ridiculous in my opinion and senseless, particularly when men see that the discomforts are definite and patent in advance and inevitable, while the pleasure that is hoped for, whatever it is, has never yet come in all the past, and what is more, is not even likely to come in the future, if one should figure the matter out on the basis of hard fact The companions of Odysseus neglected all else because they were eating the lotus and found it sweet, and they contemned what was honourable because they contrasted it with their immediate pleasure, therefore it was not entirely unreasonable of them to forget honour while their souls dwelt upon that sweetness But for a man in hunger to stand beside another who eats his fill of lotus without giving him any, and to be chained

THE WORKS OF LUCIAN

μεταδιδόντι ὑπὸ ἐλπίδος μόνης τοῦ κὰν αὐτὸν παραγευσασθαί ποτε δεδέσθαι, τῶν καλῶς καὶ ὁρθῶς ἔχοντων ἐπιλελησμένον, Ἡράκλεις, ως καταγέλαστον καὶ πληγῶν τινων Ὀμηρικῶν ως ἀληθῶς δεόμενον

- 9 Τὰ μὲν τοίνυν πρὸς τὰς συνουσίας αὐτοὺς ἄγοντα καὶ ἀφ ὧν αὐτοὺς φέροντες ἐπιτρέπουσι τοῖς πλουσίοις χρῆσθαι πρὸς ὅ τι ἀν ἔθέλωσιν, ταῦτά εστιν ἡ ὅτι ἐγγύτατα τούτων, πλὴν εἰ μὴ κάκείων τις μεμνήσθαι ἀξιώσειεν τῶν καὶ μόνη τῆς δόξης ἐπαιρομένων τοῦ συνεῖναι εὐπατριδαις τε καὶ εὐπαρύφοις ἀνδράσιν εἰσὶν γὰρ οἱ καὶ τοῦτο περίβλεπτον καὶ ὑπὲρ τοὺς πολλοὺς νομίζουσιν, ώς ἐγωγε τούμὸν ἵδιον οὐδὲ βασιλεῖ τῷ μεγάλῳ αὐτὸ μόνον συνεῖναι καὶ συνὼν ορᾶσθαι μηδὲν χρηστὸν ἀπολαύων τῆς συνουσίας δεξαίμην ἀν
- 10 Τοιαύτης δὲ αὐτοῖς τῆς ὑποθέσεως ούσης, φέρε ἥδη πρὸς ἡμᾶς αὐτοὺς ἐπισκοπήσωμεν οἷα μὲν πρὸ τοῦ εἰσδεχθῆναι καὶ τυχεῖν ὑπομένουσιν, οἷα δὲ ἐν αὐτῷ ἥδη ὄντες πάσχουσιν, ἐπὶ πᾶσι δε ἥτις αὐτοῖς ἡ καταστροφὴ τοῦ δριματος γίγνεται οὐ γὰρ δὴ ἐκεῖνό γε εἰπεῖν ἐστιν, ώς εἰ καὶ πονηρὰ ταῦτα, εὐληπτα γοῦν καὶ οὐ πολλοῦ δεήσει τοῦ πόνου, ἀλλὰ θελῆσαι δεῖ μόνον, εἰτά σοι πέπρακται τὸ πᾶν εὔμαρῶς ἀλλὰ πολλῆς μὲν τῆς διαδρομῆς δεῖ,¹ συνεχοῦς δὲ τῆς θυραυλίας, ἐωθέν τε ἐξανιστάμενον περιμένειν ωθού μενον καὶ ἀποκλειόμενον καὶ ἀναίσχυντον ἐνίστε

¹ δεις, du Soul not in best MSS

ON SALARIED POSTS IN GREAT HOUSES

to the spot, forgetful of all that is honourable and right, by the mere hope that he himself may get a taste some day—Hercules! how ridiculous and in very truth deserving of a proper Homeric thrashing!¹

Well, the motives which attract them to these household positions, which cause them to put themselves eagerly into the power of the rich to treat as they will, are these or as near as may be to these, unless one should think it worth while to mention also those men who are impelled by the mere name of associating with men of noble family and high social position. There are people who think that even this confers distinction and exalts them above the masses, just as in my own case, were it even the Great King, merely to associate with him and to be seen associating with him without getting any real benefit out of the association would not be acceptable to me.

So much for their object. Let us now consider between ourselves what they put up with before they are received and gain their end, and what they endure when they are fairly in the thing, and to cap the climax, what the outcome of the drama proves to be. For surely it cannot be said that even if all this is unworthy, at least it is easy to get and will not call for much trouble, that you need only wish, and then the whole thing is accomplished for you without any effort. No, it calls for much running hither and thither, and for continual camping on doorsteps, you must get up early and wait about, meanwhile you are elbowed, you are kept locked out, you are sometimes thought impudent and annoying, you are

¹ Like that bestowed upon Thersites by Odysseus (*Iliad* 2, 199, 265)

THE WORKS OF LUCIAN

καὶ ὄχληρον δοκοῦντα καὶ ὑπὸ θυρωρῷ κακῶς συρίζοντι καὶ ονομακλήτορι Λιβυκῷ ταπτόμενον καὶ μισθὸν τελοῦντα τῆς μυήμης τοῦ διοματος καὶ μὴν καὶ ἐσθῆτος υπὲρ τὴν υπάρχουσαν δύναμιν επιμεληθῆναι χρὴ πρὸς τὸ τοῦ θεραπευομένου ἀξίωμα, καὶ χρωματα αἵρεισθαι οἷς ἀν ἔκεινος ἥδηται, ὡς μὴ ἀπάδης μηδὲ προσκρούης βλεπόμενος, καὶ φιλοπόνως ἐπεσθαι, μᾶλλον δὲ ἥγεισθαι, ὑπὸ τῶν οἰκετῶν προωθούμενον καὶ ὀσπερ τινα πομπὴν αναπληροῦντα

‘Ο δὲ οὐδε προσβλέπει πολλῶν ἔξης ἡμερῶν
11 ἦν δε ποτε καὶ τὰ ἀριστα πράξης, καὶ ίδη σε καὶ προσκαλέσας ἔρηται τι ὡν ἀν τύχη, τότε δη τότε πυλὺς μεν ο ιδρως, ἀθρόος δε ο ἵλιγγος καὶ τρόμος ἄκαιρος καὶ γέλως τῶν παρόντων ἐτὶ τῇ ἀπορίᾳ καὶ πολλακις ἀποκρινασθαι δέον, “Τίς ἦν ὁ βασιλεὺς τῶν Ἀχαιῶν,” ὅτι “Χίλιαι νῆες ἡσαν αὐτοῖς,” λέγεις τοῦτο οι μὲν χρηστοὶ αἰδῶ ἐκαλεσαν, οι δε τολμηροὶ δειλίαν, οι δε κακοήθεις απαιδευσίαν σὺ δ' οὖν επισφαλεστατης πειραθεὶς τῆς πρωτης φιλοφροσύνης απῆλθες καταδικάσας σεαυτοῦ πολλὴν τὴν ἀπόγυνωσιν

Ἐπειδὰν δὲ

πολλὰς μὲν ἀύπνους νυκτας ἰαύσης
ἡματα δ' αἵματόεντα

διαγάγης, ου μα Δία τῆς Ἐλένης ἔνεκα οὐδὲ τῶν Πριάμου Περγάμων, ἀλλὰ τῶν ελπιζομένων πέντε ὀβολῶν, τύχης δὲ καὶ τραγικοῦ τινος θεοῦ συνιστάντος, ἔξέτασις τούντεῦθεν εἰ οῖσθα τὰ μαθηματα καὶ τῷ μὲν πλουσίῳ ἡ διατριβὴ οὐκ

ON SALARIED POSTS IN GREAT HOUSES

subordinate to a door-man with a vile Syrian accent and to a Libyan master of ceremonies, and you tip them for remembering your name. Moreover you must provide yourself with clothing beyond the means at your command, to correspond with the dignity of the man whom you are cultivating, and choose whatever colours he likes in order that you may not be out of harmony or in discord when he looks at you, and you must follow him zealously, or rather lead the way, shamed on by the servants and filling out a guard of honour, as it were.

But your man does not even look at you for many days on end. And if ever you have *vine* stroke of luck—if he sees you, calls you up and asks you a casual question, then, eh! then you sweat profusely, your head swims confusedly, you tremble inopportune, and the company laughs at you for your embarrassment. Many a time, when you should reply to the question ‘Who was the king of the Achaeans,’ you say, ‘They had a thousand ships!’ Good men call this modesty, forward men cowardice, and unkind men lack of breeding. So, having found the beginning of friendly relations very unstable footing, you go away doomed by your own verdict to great despair.

When “many a sleepless night you have pillowled and have lived through “many a blood-stained day,”¹ not for the sake of Helen or of Priam’s Trojan citadel, but the five obols that you hope for, and when you have secured the backing of a tragedy god,² there follows an examination to see if you are learned in the arts. For the rich man that way of

¹ *Iliad* 9, 325.

² Some person, as opportune and powerful as a *deus ex machina*, to press your suit.

THE WORKS OF LUCIAN

ἀηδῆς ἐπαινουμενῷ καὶ εὐδαιμονιζομένῳ, σοὶ δὲ ὁ
ὑπὲρ τῆς ψυχῆς ἀγῶν καὶ ὑπὲρ ἄπαντος τοῦ βίου
τότε προκεῖσθαι δοκεῖ ὑπεισέρχεται γὰρ εἰκότως
τὸ μηδ' ὑπ' ἄλλου ἀν καταδεχθῆναι πρὸς τοῦ
προτέρου ἀποβληθέντα καὶ δόξαντα εἶναι ἀδό-
κιμον ἀναγκη τοίνυν εις μυρία διαιρεθῆναι τότε,
τοῖς μὲν ἀντεξεταξομένοις φθονοῦντα,—τίθει γὰρ
καὶ ἄλλους εἶναι τῶν αὐτῶν ἀντιποιουμένους—
αὐτὸν δὲ πάντα ἐνδεῶς εἰρηκέναι νομίζοντα,
φοβούμενον δὲ καὶ ἐλπίζοντα καὶ πρὸς το ἐκείνουν
πρόσωπον ἀτενίζοντα καὶ εἰ μὲν ἐκφαυλίζοι τι
τῶν λεγομένων, ἀπολλύμενον, εἰ δὲ μειδιῶν ἀκούῃ,
12 γεγηθότα καὶ εὔελπιν καθιστάμενον εἰκὸς δὲ
πολλοὺς εἶναι τοὺς ἐναντία σοι φρονοῦντας καὶ
ἄλλους ἀιτὶ σοῦ τιθεμένους, ὃν εκαστος ὡσπερ ἐκ
λόχου τοξεύων λέληθεν εἴτ' ἐννόησον ἄνδρα εν
βαθεῖ πωγωνι καὶ πολιά τῇ κόμῃ ἐξεταξόμενον εἴ
τι οἶδεν ὡφέλιμον, καὶ τοῖς μὲν δοκοῦντα εἰδέναι,
τοῖς δὲ μή

Μέσος εν τοσουτῷ χρόνος, καὶ πολυπραγ-
μονεῖται σου ἀπας ὁ παρεληλυθὼς βίος, καὶ μέν
τις ἡ πολίτης ὑπὸ φθόνου ἡ γείτων ἐκ τινος
εὐτελοῦς αἰτίας προσκεκρουκώς ἀνακρινόμενος
εἴπη μοιχὸν ἡ παιδεραστην, τοῦτ' ἐκεῖνο, ἐκ τῶν
Διὸς δέλτων ο μάρτυς, ἀν δὲ πάντες ἀμα ἐξῆς
επαινῶσιν, ὑποπτοι καὶ ἀμφιβολοι καὶ δεδε-
κασμένοι χρὴ τοίνυν πολλὰ εὐτυχῆσαι καὶ
μηδεν ὄλως ἐναντιωθῆναι μόνως γαρ ἀν ούτως
κρατήσειας

Εἰεν καὶ δὴ εὐτύχηταί σοι πάντα εὐχῆς¹
μειζόνως αὐτός τε γὰρ ἐπήνεσε τοὺς λόγους καὶ

¹ εὐχῆς du Soul ευτυχῆς (—ῆς, —εις) MSS

ON SALARIED POSITS IN GREAT HOUSES

passing time is not unpleasant, since he is praised and felicitated, but you feel that you have then before you the struggle for your life and for your entire existence for the thought of course steals into your mind that no one else would receive you if you were rejected by his predecessor and considered unacceptable So you cannot help being infinitely distressed then, for you are jealous of your rivals (let us suppose that there are others competing with you for the same object), you think that everything you yourself have said has been inadequate you fear, you hope you watch his face with straining eyes, if he scouts anything you say, you are in distress, but if he smiles or he listens, you rejoice and become hopeful No doubt there are many who side against you and favour others in your stead, and each of them stealthily shoots at you, so to speak, from ambush Then too imagine a man with a long beard and grey hair undergoing examination to see if he knows anything worth while, and some thinking that he does, others that he does not!

Then a period intervenes, and your whole past life is pried into If a fellow countryman out of jealousy or a neighbour offended for some insignificant reason says, when questioned, that you are a follower of women or boys, there they have it! the witness speaks by the book of Zeus, but if all with one accord commend you, they are considered questionable, dubious, and suborned You must have great good fortune, then, and no opposition at all, for that is the only way in which you can win

Well, suppose you have been fortunate in everything beyond your fondest hopes The master himself has commended your discussions, and those of

THE WORKS OF LUCIAN

τῶν φίλων οἵ ἐντιμότατοι καὶ οἵ μάλιστα πι-
στεύει τὰ τοιαῦτα οὐκ ἀπέτρεψαν ἔτι δὲ καὶ ἡ
γυνὴ βούλεται, οὐκ ἀντιλέγει δὲ οὔτε ὁ ἐπίτροπος
οὔτε οἱ οἰκονόμοι οὐδέ τις ἐμέμψατό σου τὸν βίον,
ἀλλὰ πάντα ιλεω καὶ πανταχόθεν αἴσια τὰ ιερά

13 κεκράτηκας οὖν, ὃ μακάριε, καὶ ἐστεψαι τὰ
'Ολύμπια, μᾶλλον δὲ Βαβυλῶνα εἰληφας η τὴν
Σάρδεων ἀκρόπολιν καθήρηκας, καὶ ἔξεις τὸ τῆς
'Αμαλθειας κέρας καὶ ἀμέλξεις ὄρυνθων γάλα
δεῖ δή σοι ἀντὶ τῶν τοσούτων πόνων μέγιστα
ἡλίκα γενέσθαι τάγαθα, ἵνα μὴ φύλλινος μονον
ὁ στέφανος η, καὶ τον τε μισθὸν οὐκ εὐκατα-
φρόνητον ορισθῆναι καὶ τοῦτον ἐν καιρῷ τῆς
χρείας ἀπραγμόνως ἀποδίδοσθαι καὶ τὴν ἄλλην
τιμὴν ὑπὲρ τοὺς πολλοὺς ὑπάρχειν, πόνων δε
ἐκείνων καὶ πηλοῦ καὶ δρόμων καὶ ἀγρυπνιῶν
ἀναπεπαῦσθαι, καὶ τούτο ση το τῆς ευχῆς, απο-
τείναντα τὸ πόδε καθεύδειν, μόνα εκείνα πράτ-
τον-α ὃν ἔνεκα τὴν ἀρχὴν παρελήφθης καὶ ὃν
έμισθος εἰ εχρῆν μὲν οὐτως, ὃ Τιμόκλεις, καὶ
οὐδὲν ἀν ήι μέγα κακὸν ὑποκύψαντα φέρειν τὸν
ζυγὸν ἐλαφρόν τε καὶ εὑφορον καὶ τὸ μέγιστον,
επιχρυσον όντα ἄλλὰ πολλοῦ, μᾶλλον δὲ τοῦ
παντὸς δεῖ μυρία γάρ ἐστιν ἀφόρητα ἐλευθέρω
ἄνδρὶ ἐν αυταῖς ήδη ταῖς συνουσίαις γιγνόμενα
σκέψαι δὲ αὐτὸς εξῆς¹ ἀκούων, εἴ τις ἀν αὐτὰ
υπομεῖναι δύναιτο παιδείᾳ καὶ ἐπ' ἐλάχιστον

14 ὡμιληκώς ἄρξομαι δὲ ἀπὸ τοῦ πρῶτου δείπνου,

¹ τὰ εξῆς² εξῆς εκαστα Fritzsche

ON SALARIED POSTS IN GREAT HOUSES

his friends whom he holds in the highest esteem and trusts most implicitly in such matters have not advised him against you. Besides, his wife is willing, and neither his attorney nor his steward objects, nor has anyone criticized your past, everything is propitious and from every point of view the omens are good. You have won, then, lucky man, and have gained the Olympic crown—nay, you have taken Babylon or stormed the citadel of Saidis, you shall have the horn of Plenty and fill your pails with pigeon's milk. It is indeed fitting that in return for all your labours you should have the very greatest of blessings, in order that your crown may not be mere leaves, that your salary should be set at a considerable figure and paid you when you need it, without ado, that in other ways you should be honoured beyond ordinary folk, that you should get respite from your former exertions and muddiness and running about and loss of sleep, and that in accordance with your prayer you should "sleep with your legs stretched out,"¹ doing only what you were engaged for at the outset and what you are paid for. That ought to be the way of it, Timocles, and there would be no great harm in stooping and bearing the yoke if it were light and comfortable and, best of all, gilded! But the case is very different—yes, totally different. There are thousands of things insupportable to a free man that take place even after one has entered the household. Consider for yourself, as you hear a list of them, whether anyone could put up with them who is even to the slightest degree cultured. I shall begin, if you like, with the first dinner which will be

¹ A proverbial expression for "taking it easy."

THE WORKS OF LUCIAN

ἢν δοκῆ, ὁ σε εἰκὸς δειπνήσειν τὰ προτέλεια
τῆς μελλούσης συνουσίας

Εὐθὺς οὖν πρόσεισιν παραγγέλλων τις ἥκειν
ἐπὶ τὸ δεῖπνον, οὐκ ἀνομίλητος οἰκέτης, ὃν χρὴ
πρῶτον ἵλεων ποιήσασθαι, παραβύσαντα εἰς τὴν
χεῖρα, ὡς μὴ ἀδέξιος εἶναι δοκῆς, τούλαχιστον
πέντε δραχμάς ὁ δὲ ἀκκισάμενος καί, “Ἀπαγε,
πιρὰ σοῦ δὲ ἔγώ,” καί, “Ἡράκλεις, μὴ γένοιτο,”
ὑπειπὼν τέλος ἐπείσθη, καὶ ἅπεισι σοι πλατὺ¹
ἔγχανωι σὺ δὲ ἐσθῆτα καθαρὰν προχειρισά-
μενος καὶ σεαυτον ὡς κοσμιώτατα σχηματίσας
λουσάμενος ἥκεις, δεδιώς μὴ πρὸ τῶν ἄλλων
ἄφικοιο ἀπειρόκαλον γάρ, ὥσπερ καὶ τὸ ύστατον
ἥκειν φορτικόν αὐτὸ οὖν τηρητις τὸ μέσον τοῦ
καιροῦ εισελήνυθα, καὶ σεταντι ενίμως ἐδέξατο,
καὶ παραλαβὼν τις κατέκλινε μικρὸν υπὲρ τοῦ
πλουσίου μετὰ οὐο που σχεδὸν τῶν παλαιῶν
15 φίλωι σὺ δ ώσπερ εἰς² τοῦ Διὸς τὸν οἶκον
παρελθὼν πάντα τεθαύμακας καὶ εφ' ἔκάστω τῶν
πραττομένων μετέωρος εἰς ξένα γάρ σοι καὶ
ἄγνωστα πάντα καὶ ἡ τε οἰκετεία εἰς σὲ ἀπο-
βλέπει καὶ τῶν παρόντων ἑκαστος ὁ τι πράξεις
ἐπιτηροῦσιν, οὐδὲ αὐτῷ δὲ ἀμελὲς τῷ πλουσίῳ
τοῦτο, ἀλλὰ καὶ προεῖπέ τισι τῶν οἰκετῶν
ἐπισκοπεῖν εἰς πως³ εἰς τοὺς παῖδας ἢ εἰς τὴν
γυναικα πολλάκις ἐκ περιωπῆς ἀποβλέψεις οἵ
μεν γὰρ τῶν συνδείπνων ἀκόλουθοι ὄρῶντες ἐκπε-
πληγμένον εἰς τὴν ἀπειρίαν τῶν δρωμένων ἀπο-
σκώπτουσι, τεκμήριον³ τοῦ μὴ παρ ἀλλω

¹ εἰς Κοινες not in MSS

² εἰς πως Fritzsche οπως MSS adding ει before πολλάκις

³ τεκμηριον Cobet τεκμήριον ποιούμενοι MSS

ON SALARIED POSTS IN GREAT HOUSES

given you, no doubt, as a formal prelude to your future intimacy.

Very soon, then, someone calls, bringing an invitation to the dinner, a servant not unfamiliar with the world, whom you must first propitiate by slipping at least five dirhems into his hand casually so as not to appear awkward. He puts on airs and mutters 'Tut, tut! I take money from *you*?' and 'Heracles! I hope it may never come to that!', but in the end he is prevailed upon and goes away with a broad grin at your expense. Providing yourself with clean clothing and dressing yourself neatly as you can, you pay your visit to the bath and go, afraid of getting there before the rest, for that would be gauche, just as to come last would be ill-mannered. So you wait until the middle moment of the night time, and then go in. He receives you with much distinction, and someone takes you in charge and gives you a place at table a little above the rich man, with perhaps two of his old friends. As though you had entered the mansion of Zeus, you admire everything and are amazed at all that is done, for everything is strange and unfamiliar to you. The servants stare at you, and everybody in the company keeps an eye on you to see what you are going to do. Even the rich man himself is not without concern on this score, he has previously directed some of the servants to watch whether you often gaze from afar at his sons or his wife. The attendants of your fellow-guests, seeing that you are impressed, crack jokes about your unfamiliarity with what is doing and conjecture

THE WORKS OF LUCIAN

πρότερόν σε δεδειπνηκέναι τὸ καινὸν εἶναι σοι τὸ
χειρόμακτρον τιθεμενοί

‘Ωσπερ οὖν εἰκός, ἵδιεν τε ἀναγκη ὑπ’ ἀπορίας
καὶ μήτε διψῶντα πιεῖν αἴτεν τολμᾶν, μὴ δόξης
οἰνόφλυξ τις εἶναι, μήτε τῶν ὄψων παρατεθέντων
ποικίλων καὶ πρός τινα τάξιν ἐσκευασμένων
εἰδεναι ἐφ’ ὁ τι πρώτον ἦ δεύτερον τὴν χεῖρα
ἐνεγκης υποβλέπειν οὖν εἰς τὸν πλησίον δεήσει
κάκενον ζηλοῦν καὶ μανθάνειν τοῦ δείπνου τὴν
16 ἀκολουθίαν τὰ δ’ ἄλλα ποικιλος εἶ καὶ θορύβου
πλέως τὴν ψυχήν, προς ἔκαστα τῶν πραττο-
μένων ἐκπεπληγμένος, καὶ ἄρτι μὲν εὐδαιμονίζεις
τὸν πλούσιον τοῦ χρυσοῦ καὶ τοῦ ἐλέφαντος καὶ
τῆ, τοσαυτης τρυφῆς, ἄρτι δὲ οἰκτείρεις σεαυτόν,
ως τὸ μηδὲν ὧν εἶτα ζῆν υπολαμβάνεις ἐνίστε
δε κάκενο εἰσένχεται σε, ως ζηλωτόν τινα βιωση
τὸν βίον ἀτασιν ἐκείνοις ἐντρυφίσων καὶ μεθέξων
αυτῶν εξ ισοτιμίας οιει γὰρ εἰσαεὶ Διονύσια
έορταισειν καί που καὶ μειράκια ωραῖα διακο-
νούμενα καὶ ἡρέμα προσμειδιῶντα γλαφυρωτέραν
ὑπογραφει σοι τὴν μέλλουσαν διατριβήν, ὥστε
συνεχῶς τὸ Ὄμηρικὸν ἐκείνο ἐπιφθέγγεσθαι,

οὐ νέμεσις Τρῶας καὶ ἐνκυνήμιδας Ἀχαιούς
πολλὰ πονεῖν καὶ ὑπομενειν ὑπὲρ τῆς τοσαύτης
εὐδαιμονίας

Φιλοτησίαι τὸ ἐπὶ τούτῳ, καὶ σκυφον εὔμεγέθη

ON SALARIED POSTS IN GREAT HOUSES

that you have never before dined anywhere because your napkin is new¹

As is natural, then, you inevitably break out in a cold sweat for perplexity, you do not dare to ask for something to drink when you are thirsty for fear of being thought a tope, and you do not know which of the dishes that have been put before you in great variety made to be eaten in a definite order, you should put out your hand to get first, or which second, so you will be obliged to cast stealthy glances at your neighbour copy him, and find out the proper sequence of the dinner. In general, you are in a chaotic state and your soul is full of agitation, for you are lost in amazement at everything that goes on. Now you call Dives lucky for his gold and his ivory and all his luxury, and now you pity yourself for imagining that you are alive when you are really nothing at all. Sometimes, too, it comes into your head that you are going to lead an enviable life, since you will revel in all that and share in it equally, you expect to enjoy perpetual Bacchic revels. Perhaps, too, pretty boys waiting upon you and faintly smiling at you paint the picture of your future life in more attractive colours, so that you are forever quoting that line of Homer

“ Small blame to the fighters of Troy and the bright
greaved men of Achaea ”²

that they endure great toil and suffering for such happiness as this

Then come the toasts, and, calling for a large bowl,

¹ Guests brought their own napkins

² Said of Helen by the Trojan elders, *Iliad* 3, 156 They continue

“ That for a woman like this they long have endured tribulations ”

THE WORKS OF LUCIAN

τινὰ αἰτήσας προύπτεύν σοι τῷ διδασκάλῳ, ἡ
ότιδηποτε προσειπών συ δὲ λαβών, ὅτι μέν τι
σε καὶ αὐτὸν υπειπεῖν ἔδει ἡγνόησας ὑπ' ἀτειρίας,
17 καὶ αγροικίας δόξαν ὥφλες ἐπίφθονος δ' οὖν
ἀπὸ τῆς προπόσεως ἐκείνης πολλοῖς τῶν παλαιῶν
φίλων γεγένησαι, καὶ πρότερον επὶ τῇ κατακλίσει
λυπήσας¹ τινὰς αὐτῶν, οτι τήμερον ἥκων πρού
κριθῆς ἀνδρῶν πολυετῆ δουλείαιν ἡντληκότων
εὐθὺς οὖν καὶ τοιοῦτος τις ἐν αὐτοῖς περὶ σοῦ
λόγος “Τοῦτο ημῖν πιὸς τοῖς ἄλλοις δεινοῖς
ἐλειπετο, καὶ τῶν ἄρτι εἰσεληλυθότων εἰς τὴν
οἰκιαν δευτέρους εἶναι καὶ μονοὶ τοῖς Ἑλλησι
τούτοις ἀνέωκται ἡ Ῥωμαίων πόλις καίτοι τί
ἔστιν ἐφ' ὅτῳ πρωτιμῶνται ημῶν, οὐ - ῥηματια
δύστημα λέγοντες οιονταί τι παμμέγεθες ὥφελεῖν”
ἄλλος δέ, “Οὐ γάρ εἶδες οσα μεν επιειν, οπως δε
τὰ παρατεθέντα συλλαβων κατεβαγειν, απειρο
καλος ἄνθρωπος και λιμον” πλεων, οὐδὲ ὅναρ
λευκοῦ ποτε ἀοτου ἐμφορηθειν ουτι γε Νομα
δικοῖ η Φασιινοῦ ορνιθος ὃν μόλις τὰ δστᾶ
ημιν καταλειπει” τρίτος δίλλος, ““Ω μά-
ταιοι,” φιγου “πέντε οὐδ’ ολων ημερῶν ὅψεσθε
αιτοι ἐνταῦθα του εν ημῖν τὰ ομοια ποτνιώμενον
νῦν μὲν γάρ ωσπερ τα καινὰ τῶν ὑποδημάτων ἐν
τιμῇ τινι καὶ ἐπιμελεία ἐστίν, ἐπειδην δὲ πατηθῆ
πολλάκις καὶ ὑπὸ τοῦ πηλοῦ αναπλασθῆ, ὑπὸ²
τῇ κλίνῃ ἀθλίως ἐρρίψεται κόρεων ώσπερ ημεῖς
ἀνάπλεως”

Ἐκεῖνοι μὲν οὖν τοιαῦτα πολλα περὶ σοῦ στρέ-

¹ λυπήσας Pekler ελύπησας MSS

² οἱ Nibor

ON SALARIED POSTS IN GREAT HOUSES

he drinks your health, addressing you as "the professor" or whatever it may be. You take the bowl, but because of inexperience you do not know that you should say something in reply, and you get a bad name for boorishness. Moreover, that toast has made many of his old friends jealous of you, some of whom you had previously offended when the places at table were assigned because you, who had only just come were given precedence over men who for years had divisioned the diegs of servitude. So at once they begin to talk about you after this fashion. "That was still left for us in addition to our other afflictions, to play second fiddle to men who have just come into the household, and it is only these Greeks who have the freedom of the city of Rome. And yet, why is it that they are preferred to us? Isn't it true that they think they confer a tremendous benefit by turning wretched phrases?" Another says "Why, didn't you see how much he drank, and how he gathered in what was set before him and devoured it? The fellow has no manners, and is starved to the limit, even in his dreams he never had his fill of white bread, not to speak of guinea fowl or pheasants, of which he has hardly left us the bones." A third observes "You silly asses, in less than five days you will see him here in the midst of us making these same complaints. Just now, like a new pair of shoes, he is receiving a certain amount of consideration and attention, but when he has been used again and again and is smeared with mud, he will be thrown under the bed in a wretched state, covered with vermin like the rest of us."

Well, as I say, they go on about you indefinitely in

THE WORKS OF LUCIAN

φουσι, καὶ που ἡδη καὶ πρὸς διαβολάς τινες
 18 αὐτῶν παρασκευάζονται τὸ δ' οὖν συμπόσιον
 ὅλον ἐκεῖνο σόν ἔστιν καὶ περὶ σοῦ οἱ πλεῖστοι
 τῶν λογων σὺ δ' ὑπ' αηθείας πλέον τοῦ ικανοῦ
 ἐμπιὼν οἴνου λεπτοῦ καὶ δριμέος, πάλαι τῆς
 γαστρὸς ἐπειγούσης, πονήρως ἔχεις, καὶ οὐτε
 προεξαναστῆναι σοι καλον ούτε μένειν ἀσφαλές
 ἀποτεινομένου τοίνυν τοῦ πότου καὶ λόγων ἐπὶ
 λόγοις γιγνομένων καὶ θεαμάτων ἐπὶ θεάμασι
 παριόντων—ἀπαντα γὰρ ἐπιδείξασθαι σοι τὰ
 αὐτοῦ βούλεται—κόλασιν οὐ μικρὰν υπομενεις
 μήτε ὄρων τὰ γιγνόμενα μήτε ἀκούων εἰ τις ἀδει
 ἦ κιθαρίζει πάνιν τιμώμενος μειρακίσκος, ἀλλ
 ἐπαινεῖς μὲν ὑπ' ἀνάγκης, εὔχη δὲ ἦ σεισμῷ συμ-
 πεσεῖν ἐκεῖνα πάντα ἦ πυρκαϊαν τινα προσαγ-
 γελθῆναι, ἵνα ποτὲ καὶ διαλυθῆ τὸ συμ-
 πόσιον

19 Τοῦτο μὲν δὴ σοι το πρῶτον, ὡς ἔταιρε, καὶ
 ἥδιστον ἐκεῖνο δεῖπτον, οὐκ εμοι ε -νῦ θύμου καὶ
 τῶν λευκῶν ἀλῶν ἡδιον οπηνίκα βούλομαι καὶ
 ὅποσον ἐλευθέρως εσθιομένων

“Ινα γοῦν σοι τὴν ὁξυρεγμίαν τὴν ἐπὶ τούτοις
 παρῷ καὶ τὸν ἐν τῇ νυκτὶ ἔμετον, ἔωθεν δεήσει
 περὶ τοῦ μισθοῦ συμβῆναι ὑμᾶς, ὅποσον τε καὶ
 οπότε τοῦ ἔτους χρὴ λαμβάνειν παρόντων οὖν
 ἦ¹ δύο ἦ τριῶν φίλων προσκαλέσας σε καὶ καθί-
 ζεσθαι κελεύσας ἀρχεται λέγειν “Τὰ μὲν ἡμέ-
 τερα οποῖα ἔστιν εωρακας ἡδη, καὶ ὡς τῦφος ἐν
 αὐτοῖς οὐδὲ εῖς, ἀτραγώδητα δὲ καὶ πεζὰ πάντα
 καὶ δημοτικά, χρὴ δέ σε ούτως εχειν, ως απάντων

¹ καὶ? Cobet exoisces

ON SALARIED POSTS IN GREAT HOUSES

that vein, and perhaps even then some of them are getting ready for a campaign of slander. Anyhow, that whole dinner-party is yours, and most of the conversation is about you. For your own part, as you have drunk more than enough subtle, insidious wine because you were not used to it, you have been uneasy for a long time and are in a bad way yet it is not good form to leave early and not safe to stay where you are. So, as the drinking is prolonged and subject after subject is discussed and entertainment after entertainment is brought in (for he wants to show you all his wealth!), you undergo great punishment, you cannot see what takes place, and if this or that lad who is held in very great esteem sings or plays, you cannot hear, you applaud perforce while you pray that an earthquake may tumble the whole establishment into a heap or that a great fire may be reported, so that the party may break up at last.

So goes, then, my friend, that first and sweetest of dinners, which to me at least is no sweeter than thyme and white salt eaten in freedom, when I like and as much as I like.

To spare you the tale of the flatulence that follows and the sickness during the night, early in the morning you two will be obliged to come to terms with one another about your stipend, how much you are to receive and at what time of year. So with two or three of his friends present, he summons you, bids you to be seated, and opens the conversation "You have already seen what our establishment is like, and that there is not a bit of pomp and circumstance in it, but everything is unostentatious, prosaic, and ordinary. You must feel that we shall have everything in

THE WORKS OF LUCIAN

ἡμῖν κοινῶν ἐσομένων γελοῖον γὰρ εἰ τὸ κυριωτατον, τὴν ψυχήν σοι τὴν ἐμαυτοῦ ἦ καὶ νὴ Δία τῶν παίδων”—εἰ παῖδες εἴεν αὐτῷ παιδεύσεως δεόμενοι—“ἐπιτρέπων τῶν ἄλλων μὴ ἐπ’ ἵσης ἥγοιμην δεσπότην ἐπεὶ δὲ καὶ ώρίσθαι τι δεῖ, —ὅρῳ μὲν τὸ μέτριον καὶ αὐταρκεῖ τοῦ σοῦ τρόπου καὶ συνήμι ως οὐχὶ μισθοῦ ἐλπίδι προσελήλυθας ἡμῶν τῇ οἰκίᾳ, τῶν δὲ ἄλλων ἐνεκα, τῆς εὔνοίας τῆς παρ’ ἡμῶν καὶ τιμῆς, ἦν παρὰ πᾶσιν ἔξεις ὅμως δ’ οὖν καὶ ωρίσθω τι,—σὺ δ’ αὐτὸς ὁ τι καὶ βούλει λέγε, μεμνημένος, ὡς φίλτατε, κάκείνων ἀπέρ ἐν ἑορταῖς διετησίοις εἰκος ἡμᾶς παρέξειν οὐ γὰρ ἀμελήσομεν οὐδὲ τῶν τοιούτων, εἰ καὶ μὴ νῦν αυτὰ συντιθέμεθα πολλαὶ δέ, οἰσθα, τοῦ ἔτους αἱ τοιαῦται ἀφορμαί καὶ πρὸς ἔκεινα τοίνυν ἀποβλέπτων μετριωτεροι δῆλον ὅτι ἐπιβαλεῖς ἡμῖν τον μισθόν ἄλλως τε καὶ πρέπον ἀν εἰη τοῖς πεταιδεύμένοις υμῖν κρείττοσιν εἶναι χρηματῶν”

20 “Ο μὲν ταῦτα εἰπὼν καὶ ολον σε διασείσας ταῖς ἐλπίσι τιθασὸν ἑαυτῷ πεποίηκε, σὺ δὲ πάλαι τάλαιντα καὶ μυριάδας ὀνειροπολήσας καὶ ἀγροὺς ὄλους καὶ συνοικίας συιίης μὲν ἡρέμα τῆς μικρολογίας, σαίνεις δὲ ὄμως τὴν ὑπόσχεσιν καὶ τό, “Πάντα ἡμῖν κοινὰ εσται,” βέβαιον καὶ ἀληθὲς ἐσεσθαι νομίζεις, οὐκ εἰδὼς ὅτι τὰ τοιαῦτα

χείλεα μέν τ’ ἐδίην, ὑπερωην δ’ οὐκ εδίηνε τελευταῖον δ’ ὑπ’ αἰδοῦς αὐτῷ ἐπέτρεψας ο δὲ

ON SALARIED POSTS IN GREAT HOUSES

common, for it would be ridiculous if I trusted you with what is most important, my own soul or that of my children —suppose he has children who need instruction—“and did not consider you equally free to command everything else But there should be some stipulation I recognise, to be sure, that you are temperate and independent by nature, and unaware that you did not join our household through hope of pay but on account of the other things, the friendliness that we shall show you and the esteem which you will have from everyone Nevertheless, let there be some stipulation Say yourself what you wish, bearing in mind, my dear fellow, what we shall probably give you on the annual feast days We shall not forget such matters, either, even though we do not now reckon them in, and there are many such occasions in the year, as you know So, if you take all that into consideration, you will of course charge us with a more moderate stipend Besides, it would well become you men of education to be superior to money

By saying this and putting you all in a flutter with expectations, he has made you submissive to him You formerly dreamed of thousands and millions and whole farms and tenements and you are somewhat conscious of his meanness, nevertheless, you welcome his promise with dog like joy, and think his “We shall have everything in common” reliable and truthful, not knowing that this sort of thing

“Wetteth the lips, to be sure, but the palate it leaveth unwetted ¹

In the end, out of modesty, you leave it to him He

¹ *Iliad* 22, 495

THE WORKS OF LUCIAN

αὐτὸς μὲν οὐ φησιν ἔρειν, τῶν φίλων δέ τινα τῶν παρόντων κελευει μέσον ἐλθόντα τοῦ πράγματος εἰπεῖν δὲ μήτ' αυτῷ γίγνοιτ' ἀν βαρὺ καὶ πρὸς ἄλλα τουτῶν ἀναγκαιότερα δαπανῶντι μήτε τῷ ληψιομένῳ εὔτελές ὁ δὲ ωμογέρων τις ἐκ παίδων κολακείᾳ σύντροφος, “‘Ως μὲν οὐκ εὐδαιμονέστατος εἰ,’ φησίν, “τῶν ἐν τῇ πόλει ἀπάντων, ὃ οὗτος, οὐκ ἀν εἴποις, ὃ γε τοῦτο πρώτον ὑπῆρχεν δὲ πολλοῖς πάνυ γλυχομένοις μόλις ἀν γένοιτο παρὰ τῆς Τύχης λέγω δὲ ὄμιλίας ἀξιωθῆναι καὶ εστίας κοινωνῆσαι καὶ εἰς τὴν πρωτην οἰκίαν τῶν ἐι” τῇ ‘Ρωμαίων ἀρχῆ καταδεχθῆναι τοῦτο γὰρ ὑπὲρ τὰ Κροίσου τάλαντα καὶ τον Μίδου πλούτου, εἰ σωφρονεῖν οἰσθα ιδὼν¹ δὲ πολλοὺς τῶν εὐδοκίμων ἐθελήσαντας ἀν, εἰ καὶ προσδιδόναι δέοι, μόνης τῆς δοξῆς εινεκα συνεῖναι τούτω καὶ ορᾶσθαι περὶ αὐτοῦ εταιρους καὶ φίλους εἶναι δοκοῦντας, οὐκ εχω οπως σε τῆς ευποτμίας μακαρίσω, δος καὶ προσληψη μισθον τῆς τοιαύτης ευδαιμονίας αρκεῖν οὖν νομίζω, εἰ μὴ πάνυ ἀσωτος εἰ, τοσοιδε τι”—εἰπὼν ἐλάχιστον καὶ μάλιστα

21 τρὸς τὰς σὰς ἐκείνας ἐλπίδας ἀγαπᾶν δ’ ὁμως ἀναγκαῖον οὐ γὰρ οὐδὲ ἀν φυγεῖν ἔτι σοι δυνατὸν εντὸς ἀρκυων γενομένω δέχη τοίνυν τὸν χαλινὸν μύσας καὶ τὰ πρώτα εὐάγωγος εἰ πρὸς αὐτὸν οὐ πάνυ περιστῶντα οὐδὲ δέξεως νύττοντα, μέχρι ἀν λάθης τέλεον αὐτῷ συνήθης γενόμενος

Οι μὲν δὴ ἔξω ἀνθρωποι τὸ μετὰ τοῦτο ξηλούσι σε ορῶντες εντος τῆς κυγκλίδος διατρίβοντα καὶ ακωλυτως εἰσιόντα καὶ τῶν πανυ

¹ ιδὼν Gesner ειδον MSS

ON SALARIED POSTS IN GREAT HOUSES

himself refuses to say, but tells one of the friends who are present to intervene in the business and name a sum that would be neither burdensome to him, with many other expenses more urgent than this, nor painful to the recipient. The friend, a slightly old man, habituated to flattery from his boyhood, says "You cannot say, sir, that you are not the luckiest man in the whole city. In the first place you have been accorded a privilege which many who covet it greatly would hardly be able to obtain from Fortune, I mean in being honoured with his company, sharing his hospitality, and being received into the first household in the Roman Empire. This is better than the talents of Croesus and the wealth of Midas, if you know how to be temperate. Perceiving that many distinguished men, even if they had to pay for it would like, simply for the name of the thing, to associate with this gentleman and be seen about him in the guise of companions and friends, I cannot sufficiently congratulate you on your good luck, since you are actually to receive pay for such felicity. I think then, that unless you are very prodigal, about so and so much is enough — and he names a very scanty sum, in striking contrast to those expectations of yours. You must be content, however, for it would not even be possible for you to get away, now that you are in the paddock. So you take the bit with your eyes shut, and in the beginning you answer his touch readily, as he does not pull hard or spur sharply until you have imperceptibly grown quite used to him.

People on the outside envy you after that, seeing that you live within the pale and enter without let and have become a notable figure in the inner circle.

THE WORKS OF LUCIAN

τινὰ ἔνδον γεγενημένον σὺ δὲ αὐτὸς οὐδέπω ὄρᾶς
οὐτινος ἔνεκα εὐδαίμων αὐτοῖς εἴται δοκεῖς πλὴν
ἀλλὰ χαίρεις γε καὶ σεαυτὸν ἔξαπατᾶς καὶ ἀεὶ¹
τὰ μέλλοντα βελτίω γενήσεσθαι νομίζεις τὸ δ'
ἔμπαλιν ἦ σὺ ἡλπισας γύγνεται καὶ ώς ἡ παροιμία²
φησίν, ἐπὶ Μανδροβούλου χωρεῖ τὸ πρᾶγμα,
καθ' εκάστην, ώς εἰτεῖν, τὴν ἡμέραν ἀποσμικρυ-

22 νόμενον καὶ εἴς τούπίσω ἀναποδίζον ἡρέμα οὖν
καὶ κατ' ὀλύγον, ώσπερ εν ἀμυδρῷ τῷ φωτὶ τοτε
πρῶτον διαβλέπων, ἅρχη κατανοεῖν ώς αἱ μὲν
χρυσαῖ ἐκεῖναι ἐλπίδες οὐδὲν αλλ ἡ φῦσαι τινες
ἥσαν ἐπίχρυσοι, βαρεῖς δὲ καὶ ἀληθεῖς καὶ απα-
ραίτητοι καὶ συνεχεῖς οἱ πονοι “Τίνες οὗτοι,”
ἴσως ἐρήσῃ με “οὐχ ορῶ γαρ ὁ τι τὸ επίπονον
ἐν ταῖς τοιαύταις συνουσίαις ἐστὶν οὐδὲ ἐπινοῶ
ἄτινα ἔφησθα τὰ καματηρὰ καὶ ἀφόρητα” οὐκοῦν
ἀκουσον, ω γενναῖε, μὴ εἰς καματος ἐνεστιν ἐν τῷ
πραγματι μόνον ἔξετάζων, αλλὰ καὶ τὸ αἰσχρὸν
καὶ ταπεινὸν καὶ συνόλως δουλοπρεπὲς οὐκ ἐν
παρέργῳ τῆς ἀκροάσεως τιθέμενος

23 Καὶ πρῶτον γε μέμνησο μηκέτι ἐλεύθερον τὸ
ἀπ' ἐκείνου μηδὲ εὐπατρίδην σεαυτὸν οἴεσθαι
πάντα γάρ ταῦτα, τὸ γένος, τὴν ἐλευθερίαν, τοὺς
προγονους εἶς τοῦ οδοῦ καταλείψων ισθι ἐπειδὰν
ἐπὶ τοιαύτην σαντὸν λατρείαν ἀπεμπολήσας
εἰσίης οὐ γάρ εθελήσει σοι η Ἐλευθερία συνεισ-
ελθεῖν ἐφ' οὕτως ἀγεννῆ πράγματα καὶ ταπεινὰ
εἰσιόντι δοῦλος οὖν, εἰ καὶ πανυ ἀχθέσῃ τῷ
ὄνοματι, καὶ οὐχ ἐνός, ἀλλὰ πολλῶν δοῦλος ἀναγ-

ON SALARIED POSTS IN GREAT HOUSES

You yourself do not yet see why you seem to them to be fortunate Nevertheless, you are joyous and delude yourself, and are always thinking that the future will turn out better But the reverse of what you expected comes about as the proverb has it, the thing goes Mandrobulus-wise,¹ diminishing every day, almost, and dropping back Slowly and gradually, therefore, as if you could then distinguish things for the first time in the indistinct light, you begin to realize that those golden hopes were nothing but gilded bubbles, while your labours are burdensome and genuine, inexorable and continuous "What are they?" perhaps you will ask me "I do not see what there is in such posts that is laborious, nor can I imagine what those wearisome and insupportable things are that you spoke of "² Listen, then, my worthy friend, and do not simply try to find out whether there is any weariness in the thing, but give its baseness and humility and general slavishness more than incidental consideration in the hearing

First of all, remember never again from that time forward to think yourself free or noble All that—your pride of race, your freedom, your ancient lineage—you will leave outside the threshold, let me tell you, when you go in after having sold yourself into such service, for Freedom will refuse to enter with you when you go in for purposes so base and humble So you will be a slave perchance, however distasteful you may find the name, and not the slave of one man but of many, and you will

¹ "This Mandrobulus once found a treasure in Samos and dedicated to Hera a golden sheep, and in the second year one of silver, and in the third, one of bronze" Scholia

² In chapter 13

THE WORKS OF LUCIAN

καίως ἔση καὶ θητεύσεις κάτω νενευκώς ἑώθεν εἰς
 ἐσπέραν “ἀεικελίφ ἐπὶ μισθῷ” καὶ ἄτε δὴ μὴ εκ
 παιδῶν τῇ Δουλείᾳ συντραφεῖς, ὀψιμαθήσας δὲ
 καὶ πόρρω που τῆς ἡλικίας παιδευόμενος πρὸς
 αὐτῆς οὐ πάνυ εὐδόκιμος ἔση οὐδὲ πολλοῦ ἀξιος
 τῷ δεσπότῃ διαφθειρει γάρ σε ἡ μνήμη τῆς ἐλευ-
 θερίας ὑπιοῦσα καὶ ἀποσκιρτᾶν ἐνίστε ποιεῖ καὶ
 δι' αὐτὸν τῇ δουλείᾳ πονηρῶς ἀπαλλάττειν

Πλὴν εὶς μὴ ἀποχρῆν σοι πρὸς ἐλευθερίαν νομί-
 ζεις τὸ μὴ Πυρρίου μηδὲ Ζωπυρίωνος νίὸν εἶναι,
 μηδὲ ὥσπερ τις Βιθυνὸς ὑπὸ μεγαλοφώνω τῷ
 κήρυκι ἀπημπολῆσθαι ἀλλ' ὅπόταν, ὡς βελτιστε,
 τῆς νουμηνίας ἐπιστάσης ἀναμιχθεὶς τῷ Πυρρίᾳ
 καὶ τῷ Ζωπυρίωνι προτείνης την χεῖρα ὁμοίως
 τοῖς ἄλλοις οἰκέταις καὶ λάβης ἐκείνο οτιδήποτε
 ἦν τὸ γιγνόμενον, τοῦτο ἡ πρᾶσίς ἔστι κήρυκος
 γάρ οὐκ ἔδει ἐπ' ἄνδρα ἑαυτὸν ἀποκηρύξαντα καὶ
 μακρῷ χρόνῳ μνηστευσάμενον ἑαυτῷ τὸν δεσπότην

24 Εἰτ', ὡς κάθαρμα, φαίην ἄν, καὶ μάλιστα πρὸς
 τὸν φιλοσοφεῖν φασκούτα, εὶς μέν σέ τις ἡ πλέοντα
 καταποντιστὴς συλλαβὼν ἡ ληστὴς ἀπεδίδοτο,
 ωκτειρεις ἄν σεαυτὸν ὡς παρὰ τὴν ἀξίαν δυστυ-
 χοῦντα, ἡ εἴ τίς σου λαβόμενος ἤγε δοῦλον εἶναι
 λέγων, ἐβόας ἄν τοὺς νόμους καὶ δεινὰ ἐποίεις καὶ
 ἥγανακτεις καί, ““Ω γῆ καὶ θεοί,” μεγάλη τῇ φωνῇ
 ἐκεκράγεις ἄν, σεαυτὸν δὲ ολίγων ἐνεκα ὀβολῶν
 ἐν τούτῳ τῆς ἡλικίας, οτε καὶ εὶς φύσει δοῦλος
 ἦσθα, καιρὸς ἦν πρὸς ἐλευθερίαν ἡδη ὄραν, αὐτῇ

ON SALARIED POSTS IN GREAT HOUSES

duudge from morn till night with hanging head, "for shameful hire "¹ Since you were not brought up in the company of Slavery from your boyhood but made her acquaintance late and are getting your schooling from her at an advanced age, you will not be very successful or highly valuable to your master The memory of your freedom, stealing over you, plays the mischief with you, sometimes causing you to be skittish, and for that reason to come off badly in slavery

Perhaps, however, you think it quite enough to establish your freedom that you are not the son of a Pyrrhias or a Zopyrion, and that you have not been sold in the market like a Bithynian by a loud-voiced auctioneer But, my excellent friend, when the first of the month arrives and side by side with Pyrrhias and Zopyrion you stretch out your hand like the rest of the servants and take your earnings, whatever they are—that is sale! There was no need of an auctioneer in the case of a man who put himself up at auction and for a long time solicited a master

Ah, scurvy outcast (that would be my language, above all to a self-styled philosopher), if a wrecker or a pirate had taken you at sea and were offering you for sale, would you not pity yourself for being ill-fated beyond your deserts, or if someone had laid hands upon you and were halting you off, saying that you were a slave, would you not invoke the law and make a great stir and be wrathful and shout "Heavens and Earth!" at the top of your voice? Then just for a few obols, at that age when, even if you were a slave by birth, it would be high

¹ Either a variation upon Homer (cf. *Odyssey* 19, 341 *Iliad* 13, 84, 21, 444-5), or a quotation from a lost epic

THE WORKS OF LUCIAN

ἀρετῆ καὶ σοφίᾳ φέρων ἀπημπόληκας, οὐδὲ τους πολλοὺς ἐκείνους λόγους αἰδεσθεὶς οὗς ὁ καλὸς Πλάτων ἢ ὁ Χρύσιππος ἢ Ἀριστοτέλης διεξεληλύθασι τὸ μὲν ἐλευθέριον ἐπαινοῦντες, τὸ δουλοπρεπὲς δὲ διαβάλλοντες, καὶ οὐκ αἰσχύνη κόλαξιν ἀνθρώποις καὶ ἀγοραίοις καὶ βωμολόχοις ἀντεξεταξόμενος καὶ ἐν τοσούτῳ πλῆθει Ῥωμαικῷ¹ μόνος ξενίζων τῷ τρίβωνι καὶ πονηρῶς τὴν Ῥωμαίων φωνὴν βαρβαρίζων, εἴτα δειπνῶν δεῦπινα θορυβώδη καὶ πολυάνθρωπα συγκλύδων τινῶν καὶ τῶν πλείστων μοχθηρῶν, καὶ ἐν αὐτοῖς ἐπαινεῖς φορτικῶς καὶ πίνεις πέρα τοῦ μετρίως ἔχοντος ἔωθέν τε ὑπὸ κώδωνι ἔξαναστὰς ἀποσεισάμενος τοῦ ὕπνου τὸ ηδιστον συμπεριθεῖς ἄνω καὶ κάτω ἔτι τον χθιξὸν ἔχων πηλὸν ἐπὶ τοῦ σκελοῦν οὔτως ἀπορία μέν σε θέρμων ἐσχεν ἢ τῶν ἀγρίων λαχάνων, ἐπέλιπον δὲ καὶ αἱ κρήναι ῥέουσαι τοῦ ψυχροῦ ὕδατος, ως ἐπὶ ταῦτά σε ὑπὸ ἀμηχανίας ἐλθεῖν, ἀλλὰ δῆλον ως οὐχ ὕδατος οὐδὲ θέρμων, ἀλλὰ πειμάτων καὶ ὄψου καὶ οίνου ἀνθοσμίου ἐπιθυμῶν ἔάλως, καθάπερ ὁ λάβραξ αὐτὸν μάλα δικαίως τὸν ὀρεγόμενον τούτων λαιμὸν διαπαρεῖς παρὰ πόδας τοιγαροῦν τῆς λιχνείας ταύτης τάπιχειρα, καὶ ὥσπερ οἱ πίθηκοι δεθεὶς κλοιῶ τὸν τράχηλον ἄλλοις μὲν γέλωτα παρέχεις, σεαυτῷ δὲ δοκεῖς τρυφᾶν, ὅτι ἔστι σοι τῶν ἴσχάδων ἀφθόνως ἐντραγεῖν ἢ δὲ ἐλευθερία καὶ τὸ εὐγενὲς αὐτοῖς φυλέταις καὶ φράτερσι φροῦδα πάντα καὶ οὐδὲ μνήμη τις αὐτῶν

25 Καὶ ἀγαπητὸν εἰ μόνον τὸ αἰσχρὸν προσῆν τῷ

¹ αστεικῷ N αστικῷ Dindorf, edd

ON SALARIED POSTS IN GREAT HOUSES

time for you to look forward at last to liberty, have you gone and sold *yourself*, virtue and wisdom included? Had you no respect, either, for all those wonderful sermons that your noble Plato and Chrysippus and Aristotle have preached in praise of freedom and in censure of servility? Are you not ashamed to undergo comparison with flatterers and loafers and buffoons, to be the only person in all that Roman throng who wears the incongruous cloak of a scholar and talks Latin with a villainous accent, to take part, moreover, in uproarious dinners, packed with human flotsam that is mostly vile? At these dinners you are vulgar in your compliments, and you drink more than is discreet. Then in the morning, roused by a bell, you shake off the sweetest of your sleep and run about town with the pack, up hill and down dale, with yesterday's mud still on your legs. Were you so in want of lupines and herbs of the field, did even the springs of cold water fail you so completely, as to bring you to this pass out of desperation? No, clearly it was because you did not want water and lupines but cakes and meat and wine with a bouquet that you were caught, hooked like a pike in the very part that hankeled for all this—in the gullet—and it served you quite right! You are confronting, therefore, the rewards of this greediness, and with your neck in a collar like a monkey you are a laughing-stock to others, but seem to yourself to be living in luxury because you can eat figs without stint. Liberty and noblesse, with all their kith and kin, have disappeared completely, and not even a memory of them abides.

Indeed, it would be lucky for you if the thing

THE WORKS OF LUCIAN

πράγματι, δοῦλον ἀντ' ἐλευθέρου δοκεῖν, οἵ δὲ πόνοι μὴ κατὰ τοὺς πάνυ τούτους οἰκέτας ἀλλὰ ὄρα εἰ μετριώτερά σοι προστέτακται τῶν Δρόμων καὶ Τιβείῳ προστεταγμένων ὡν μὲν γὰρ ἔνεκα, τῶν μαθημάτων ἐπιθυμεῖν φήσας, παρείληφέ σε, δὲ λίγον αὐτῷ μέλει “Τί γὰρ κοινόν,” φασί, “λύρᾳ καὶ ὅνω,” πάνυ γοῦν,—οὐχ ὁρᾶς,—ἐκτετῆκασι τῷ πόθῳ τῆς Ὁμήρου σοφίας ἢ τῆς Δημοσθένους δεινότητος ἢ τῆς Πλάτωνος μεγαλοφροσύνης; ὡν ἦν τις ἐκ τῆς ψυχῆς ἀφέλη τὸ χρυσίον καὶ τὸ ἀργύριον καὶ τὰς περὶ τούτων φροντίδας, τὸ καταλειπόμενόν ἐστι τῦφος καὶ μαλακία καὶ ἥδυπάθεια καὶ ἀσέλγεια καὶ ύβρις καὶ ἀπαιδευσία δεῖται δή σου επ' ἐκεῖνα μὲν οὐδαμῶς, ἐπεὶ δὲ πώγωνα ἔχεις βαθὺν καὶ σεμνός τις εἰ τὴν πρόσοψιν καὶ ιματιον Ἑλληνικὸν εὔσταλῶς περιβέβλησαι καὶ πάντες ἵσασί σε γραμματικὸν ἢ ρήτορα ἢ φιλόσοφον, καλὸν αὐτῷ δοκεῖ ἀναμεμῆχθαι καὶ τοιοῦτόν τινα τοῖς προιοῦσι καὶ προπομπεύουσιν αὐτοῦ δόξει γὰρ ἐκ τούτου καὶ φιλομαθὴς τῶν Ἑλληνικῶν μαθημάτων καὶ ολως περὶ παιδείαν φιλόκαλος ὥστε κινδυνεύεις, ὡ γενναῖε, ἀντὶ τῶν θαυμαστῶν λόγων τὸν πώγωνα καὶ τὸν τρίβωνα μεμισθωκέναι

Χρὴ οὖν σε ἀεὶ σὺν αὐτῷ ορᾶσθαι καὶ μηδέποτε ἀπολείπεσθαι, ἀλλὰ ἑωθεν ἔξαναστάντα παρέχειν σεαυτὸν ὀφθησόμενον ἐν τῇ θεραπείᾳ καὶ μὴ λιπεῖν τὴν τάξιν ὁ δὲ ἐπιβάλλων ἐνίστε σοι τὴν χεῖρα, ὁ τι ἀν τύχη ληρεῖ, τοῖς ἐντυγχάνουσιν

ON SALARIED POSTS IN GREAT HOUSES

involved only the shame of figuring as a slave instead of a free man, and the labour was not like that of an out-and-out servant. But see if what is required of you is any more moderate than what is required of a Diomo or a Tibius! To be sure, the purpose for which he engaged you, saying that he wanted knowledge, matters little to him, for, as the proverb says, "What has a jackass to do with a lyre?" Ah, yes, can't you see? they are mightily consumed with longing for the wisdom of Homer or the eloquence of Demosthenes or the sublimity of Plato, when, if their gold and their silver and their worries about them should be taken out of their souls, all that remains is pride and softness and self-indulgence and sensuality and insolence and ill-breeding! Truly, he does not want you for that purpose at all, but as you have a long beard, present a distinguished appearance, are neatly dressed in a Greek mantle, and everybody knows you for a grammarian or a rhetorician or a philosopher, it seems to him the proper thing to have a man of that sort among those who go before him and form his escort, it will make people think him a devoted student of Greek learning and in general a person of taste in literary matters. So the chances are, my worthy friend, that instead of your marvellous lectures it is your beard and mantle that you have let for hire.

You must therefore be seen with him always and never be missing, you must get up early to let yourself be noted in attendance, and you must not desert your post. Putting his hand upon your shoulder now and then, he talks nonsense at random,

THE WORKS OF LUCIAN

ἐπιδεικνύμενος ὡς οὐδὲ ὁδῷ βαδίζων ἀμελής ἐστι τῶν Μουσῶν, ἀλλ' εἰς καλὸν τὴν ἐν τῷ περιπάτῳ
 26 διατίθεται σχολήν σὺ δὲ ἄθλιος τὰ μὲν παραδραμών, τὰ δὲ βάδην ἄναντα πολλὰ καὶ κάταντα —τοιαύτη γάρ, ὡς οἰσθα, ἡ πόλις—περιελθὼν ἔδρωκάς τε καὶ πνευστιᾶς, κάκείνου ἔνδον τινὶ τῶν φίλων πρὸς δὲ ἥλθεν διαλεγομένου, μηδὲ ὅπου καθίζης ἔχων ὄρθδος ὑπὲπορίας ἀναγιγνώσκεις τὸ βιβλίον προχειρισάμενος

Ἐπειδὰν δὲ αἴσιτόν τε καὶ ἄποτον ἡ νὺξ καταλάβη, λουσάμενος πονηρῶς ἀωρὶ περὶ αὐτό που σχεδὸν τὸ μεσονύκτιον ἡκεις ἐπὶ τὸ δεῖπνον, οὐκέθ' ὅμοίως ἔντιμος οὐδὲ περίβλεπτος τοῖς παροῦσιν, ἀλλ' ἦν τις ἄλλος ἐπεισέλθη νεαλέστερος, εἰς τούπισω σύ καὶ οὕτως εἰς τὴν ἀτιμοτάτην γωνίαν εξωσθεὶς κατάκεισαι μάρτυς μονον τῶν παραφερομένων, τὰ δόστα, εἰ ἐφίκοιτο μέχρι σοῦ, καθάπερ οἱ κύνες περιεσθίων ἡ το σκληρὸν τῆς μαλάχης φύλλον ὡ τὰ ἄλλα συνειλοῦσιν, εἰ ὑπεροφθείη υπὸ τῶν προκατακειμένων, ἀσμενος ὑπὸ λιμοῦ παροψωμένος¹

Οὐ μὴν οὐδὲ ἡ ἄλλη ὕβρις ἀπεστιν, ἀλλ' οὐτε ὡδὸν ἔχεις μόνος—οὐ γάρ ἀναγκαῖον ἐστιν καὶ σὲ τῶν αὐτῶν ἀεὶ τοῖς ξένοις καὶ ἀγνώστοις ἀντιποιεῖσθαι ἀγνωμοσύνη γάρ δὴ² τοῦτο γε—οὐτε ἡ ὅρνις ὅμοία ταῖς ἄλλαις, ἀλλὰ τῷ μὲν πλησίον παχεῖα καὶ πιμελής, σοὶ δὲ νεοττὸς ἥμίτομος ἡ φάττα τις ὑπόσκληρος, ὕβρις ἀντικρυς καὶ ἀτιμία πολλάκις δὲ³ ἐπιλίποι ἀλλου τινὸς αἰφνιδίως

¹ παροψωμένος Jensis παραψόμενος MSS (παραψαμένος U)

² δὴ Fritzsche ση MSS

³ δὲ εἰ U δὲ other MSS, all except N continuing επειλίποι

ON SALARIED POSTS IN GREAT HOUSES

showing those who meet him that even when he takes a walk he is not inattentive to the Muses but makes good use of his leisure during the stioll For your own part, poor fellow, now you run at his side, and now you forge about at a foot's pace, over many ups and downs (the city is like that, you know), until you are sweaty and out of breath, and then, while he is indoors talking to a friend whom he came to see, as you have no place to sit down, you stand up, and for lack of employment read the book with which you armed youself

When night overtakes you hungry and thirsty, after a wretched bath you go to your dinner at an unseasonable hour, in the very middle of the night, but you are no longer held in the same esteem and admiration by the company If anyone arrives who is more of a novelty, for you it is "Get back!" In this way you are pushed off into the most unregarded corner and take your place merely to witness the dishes that are passed, gnawing the bones like a dog if they get as far as you, or regaling yourself with gratification, thanks to your hunger, on the tough mallow leaves with which the other food is garnished, if they should be disdained by those nearer the head of the table

Moreover, you are not spared other forms of rudeness You are the only one that does not have an egg There is no necessity that you should always expect the same treatment as foreigners and strangers that would be unreasonable! Your bird, too, is not like the others, your neighbours is fat and plump, and yours is half a tiny chick, or a tough pigeon—out-and-out rudeness and contumely! Often, if there is a shortage when another guest appears of

THE WORKS OF LUCIAN

επιπαρόντος, ἀράμενος ο διάκονος τὰ σοὶ παρακείμενα φέρων ἐκείνῳ παρατέθεικεν ὑποτονθορύσας, “Σὺ γὰρ ἡμέτερος εἶ” τεμνομένου μὲν γὰρ ἐν τῷ μέσῳ ἡ συὸς ὑπογαστρίου ἡ ἐλάφου, χρὴ ἐκ παντὸς ἡ τὸν διανέμοντα ἵλεων ἔχειν ἡ τὴν Προμηθέας μερίδα φέρεσθαι, δοτὰ κεκαλυμμένα τῇ πιμελῇ τὸ γὰρ τῷ μὲν ὑπὲρ σὲ τὴν λοπάδα παρεστάναι ἔστ’ ἀν ἀπαγορεύσῃ ἐμφορούμενος, σὲ δὲ ούτω ταχέως παραδραμένι, τίνι φορητὸν ἐλευθέρω ἀνδρὶ κὰν ὄπόσην αἱ ἐλαφοι τὴν χολὴν ἔχοντι, καίτοι οὐδέπω ἐκεῦνο ἔφην, ὅτι τῶν ἄλλων ἥδιστόν τε καὶ παλαιότατον οἰνον πινόντων μόνος σὺ πονηρόν τινα καὶ παχὺν πίνεις, θεραπεύων ἀεὶ ἐν ἀργύρῳ ἡ χρυσῶ πινειν, ὡς μὴ ἐλεγχθείης ἀπὸ τοῦ χρώματος ούτως ἄτιμος ὡν συμπότης καὶ εἴθε γε κἀν ἐκείνου εἰς κόρον ἦν πιεῖν, νῦν δὲ πολλάκις αἰτήσαντος ὁ παῖς “οὐδὲ ἀίοντι ἔοικεν”

27 Ἀνιᾶ δῆ σε πολλὰ καὶ ἀθρόα καὶ σχεδὸν τὰ πάντα, καὶ μάλιστα ὅταν σε παρευδοκιμῆ κίναιδός τις ἡ ὄρχηστοδιδάσκαλος ἡ Ιωνικὰ συνείρων Ἀλεξανδρεωτικος ἀνθρωπίσκος τοῖς μὲν γὰρ τὰ ἐρωτικὰ ταῦτα διακονουμένοις καὶ γραμματίδια υπὸ κόλπου διακομίζουσιν πόθεν σύ γ' ἴσότιμος, κατακείμενος τοιγαροῦν ἐν μυχῷ τοῦ συμποσίου καὶ ὑπ' αἰδοῦς καταδεδυκὼς στένεις ως τὸ εἰκὸς καὶ σεαυτὸν οἰκτείρεις καὶ αἰτιᾷ τὴν Τύχην οὐδὲ δλίγα σοι τῶν χαρίτων ἐπιψεκάσασαν ἥδεως δ' ἀν μοι δοκεῖς καὶ ποιητὴς γενέσθαι τῶν ἐρωτικῶν

ON SALARIED POSTS IN GREAT HOUSES

a sudden, the waiter takes up what you have before you and quickly puts it before him, muttering " You are one of us, you know " Of course when a side of pork or venison is cut at table, you must by all means have especial favour with the carver or else get a Prometheus-poison, bones hidden in it That the platter should stop beside the man above you until he gets tired of stuffing himself, but speed past you so rapidly—what free man could endure it if he had even as much resentment as a deer ? And I have not yet mentioned the fact that while the others drink the most delectable and oldest of wines, you alone drink one that is vile and thick, taking good care always to drink out of a gold or silver cup so that the colour may not convict you of being such an unhonoured guest If only you might have your fill, even of that ! But as things are, though you ask for it repeatedly, the page " hath not even the semblance of hearing " ¹

You are annoyed, indeed, by many things, a great many, almost everything , most of all when your favour is rivalled by a cinaedus or a dancing-master or an Alexandrian dwarf who recites Ionics ² How could you be on a par, though, with those who render these services to passion andairy notes about in their clothing ? So, couched in a far corner of the dining room and shrinking out of sight for shame, you groan, naturally, and commiserate yourself and carp at Fortune for not besprinkling you with at least a few drops of the amenities You would be glad, I think, to become a composer of

¹ *Iliad* 23, 430

² Anacreontics, Sotadeans, and in general, the "erotic ditties" mentioned below

THE WORKS OF LUCIAN

ἀσμάτων ἢ κανὸν ἄλλου ποιήσαντος δύνασθαι ἀδειν
ἀξίως¹ ὁρᾶς γὰρ οἱ τὸ προτιμᾶσθαι καὶ εὐδοκι-
μεῖν ἔστιν ὑποσταίης δὲ ἄν, εἰ καὶ μάγον ἢ
μάντιν ὑποκρίνασθαι δέοι τῶν κλήρους πολυτα-
λάντους καὶ ἀρχὰς καὶ ἀθρόους τοὺς πλούτους
ὑπισχνουμένων καὶ γὰρ αὖ καὶ τούτους ὁρᾶς εὖ
φερομένους ἐν ταῖς φιλίαις καὶ πολλῶν ἀξιουμέ-
νους κανὸν ἔν τι οὖν τούτων ἴδεως ἀν γένοιο, ὡς
μὴ ἀπόβλητος καὶ περιττὸς εἴης ἀλλ’ οὐδὲ
πρὸς ταῦτα ο κακοδαίμων πιθανὸς εἶ τοιγαροῦν
ἀνάγκη μειοῦσθαι καὶ σιωπῆ ἀνέχεσθαι ὑποιμώ-
ζοντα καὶ ἀμελούμενον

28 Ἡν μὲν γὰρ κατείπη σοῦ τις ψιθυρὸς οἰκέτης,
ὡς μόνος οὐκ επήνεις τὸν τῆς δεσποίνης παιδίσκον
δρχούμενον ἢ κιθαρίζοντα, κίνδυνος οὐ μικρὸς ἐκ
τοῦ πράγματος χρὴ οὖν χερσαίου βατραχού
δίκην διψῶντα κεκραγέναι, ως ἐπίσημος ἔση ἐν
τοῖς ἐπαινοῦσι καὶ κορυφαῖος ἐπιμελουμενον
πολλακις δὲ καὶ τῶν ἄλλων σιωπησάντων αὐτὸν
επειπεῖν ἐσκεμμένον τινὰ ἐπαινον πολλὴν τὴν
κολακείαν ἐμφανιοῦντα

Τὸ μὲν γὰρ λιμῷ συνοντα καὶ ἡ Δία γε διψῶντα
μύρῳ χρίεσθαι καὶ στεφανοῦσθαι τὴν κεφαλήν,
ἡρέμα καὶ γελοῖον ἔοικας γὰρ τότε στηλῇ ἑώλου
τινὸς νεκροῦ ἀγοντος ἐναγίσματα καὶ γὰρ ἐκείνων
καταχέαντες μύρον καὶ τὸν στέφανον επιθέντες
αὐτοὶ πίνουσι καὶ εὐωχοῦνται τὰ παρεσκευασμένα

29 Ἡν μὲν γὰρ καὶ ἥγλότυπός τις ἢ καὶ παῖδες
εὔμορφοι ὥσιν ἢ νέα γυνὴ καὶ σὺ μὴ παντελῶς
πορρω Ἀφροδίτης καὶ Χαρίτων ἦς, οὐκ ἐν εἰρήνῃ

¹ δεξιῶς Jacobs

ON SALARIED POSTS IN GREAT HOUSES

erotic ditties, or at all events to be able to sing them properly when somebody else had composed them for you see where precedence and favour go ! You would put up with it if you had to act the part of a magician or a soothsayer, one of those fellows who promise legacies amounting to many thousands, governoiships, and tiemendous riches , you see that they too get on well in their friendships and are highly valued So you would be glad to adopt one of those roles in oder not to be entiely despicable and useless , but even in them, worse luck, you are not convincing Therefore you must needs be humble and suffer in silence, with stifled groans and amid neglect

If a whispering servant accuse you of being the only one who did not praise the mistress s page when he danced or played, there is no little risk in the thing So you must raise your thusty voice like a stranded frog, taking pains to be conspicuous among the claque and to lead the chorus , and often when the others aie silent you must independently let drop a well-considered word of praise that will convey great flattery

That a man who is famished, yes, and athirst, should be perfumed with myrrh and have a wreath on his head is really rather laughable, for then you aie like the gravestone of an ancient coipse that is getting a feast to his memory They drench the stones with myrh and crown them with wreaths, and then they themselves enjoy the food and drink that has been prepared !

If the master is of a jealous disposition and has handsome sons or a young wife, and you are not wholly estranged from Aphrodite and the Giaces,

THE WORKS OF LUCIAN

τὸ πρᾶγμα οὐδὲ ὁ κίνδυνος εὐκαταφρονητος ὥτα
γὰρ καὶ ὀφθαλμοὶ βασιλέως πολλοί, οὐ μόνον
τὰληθῆ ὄρῶντες, ἀλλ' ἀεὶ τι καὶ προσεπιμε-
τροῦντες, ὡς μὴ νυστάζειν δοκοῖεν δεῖ οὖν ὥσπερ
ἐν τοῖς Περσικοῖς δείπνοις κάτω νεύοντα κατα-
κεῖσθαι, δεδιότα μή τις εὔνοῦχός σε ἵδη προσ-
βλέψαντα μιὰ τῶν παλλακίδων, ἐπεὶ ἄλλος γε
εὔνοῦχος ἐντεταμένον πάλαι τὸ τόξον ἔχων ἀ
μὴ θέμις ὄρῶντα ἔτοιμος κολάσαι,¹ διαπείρας τῷ
οἰστῷ μεταξὺ πίνοντος τὴν γυνάθον

30 Εἴτα ἀπελθὼν τοῦ δείπνου μικρόν τι κατέ-
δαρθες ὑπὸ δὲ φόδὴν ἀλεκτρυόνων ἀνεγρόμενος,
“Ω δεῖλαιος ἔγώ,” φήσ, “καὶ ἀθλιος, οἵας τὰς
πάλαι διατριβὰς ἀπολιπὼν καὶ ἐτάίρους καὶ βίον
ἀπράγμονα καὶ ὑπνον μετρούμενον τῇ ἐπιθυμίᾳ
καὶ περιπατούς ἐλευθερίους εἰς οἶνον βάραθρον
φέρων εμαυτὸν ἐνσέσεικα τίνος ἔνεκα, ὃ θεοί, ἢ
τίς ὁ λαμπρὸς οὗτος μισθός ἐστιν, οὐ γὰρ καὶ
ἄλλως μοι πλείω τούτων ἐκπορίζειν δυνατὸν ἦν
καὶ προσῆν τὸ ἐλεύθερον καὶ τὸ πάντα ἐπ' ἔξου
σίας, νῦν δὲ τὸ τοῦ λόγου, λέων κρόκη δεθείς,
άνω καὶ κάτω περισύρομαι, τὸ παντων οικτιστον,
οὐκ εὐδοκιμεῖν εἰδὼς οὐδὲ κεχαρισμένος εἶναι δυνά-
μενος ἵδιώτης γὰρ ἔγωγε τῶν τοιούτων καὶ
ἄτεχνος, καὶ μάλιστα παραβαλλόμενος ἀνδράσι
τέχνην τὸ πρᾶγμα πεποιημένοις, ὡστε² καὶ ἀχά-
ριστός είμι καὶ ἡκιστα συμποτικός, οὐδὲ δόσον
γέλωτα ποιήσαι δυνάμενος συνίημι δὲ ὡς καὶ
ἐνοχλῶ πολλάκις βλεπόμενος, καὶ μάλισθ' ὅταν

¹ ἔτοιμος κολάσαι Bekker not in MSS

² ωστε ζ, edd ως δε MSS

ON SALARIED POSITS IN GREAT HOUSES

your situation is not peaceful or your danger to be taken lightly. The king has many ears and eyes, which not only see the truth but always add something more for good measure, so that they may not be considered heavy-lidded. You must therefore keep your head down while you are at table, as at a Persian dinner, for fear that an eunuch may see that you looked at one of the concubines, for another eunuch, who has had his bow bent this long time, is ready to punish you for eyeing what you should not, driving his arrow through your cheek just as you are taking a drink.

Then, after you have left the dinner-party, you get a little bit of sleep, but towards cock-crow you wake up and say "Oh, how miserable and wretched I am! To think what I left—the occupations of former days, the comrades, the easy life, the sleep limited only by my inclination, and the strolls in freedom—and what a pit I have impetuously flung myself into! Why, in heaven's name? What does this splendid salary amount to? Was there no other way in which I could have earned more than this and could have kept my freedom and full independence? As the case stands now, I am pulled about like a lion leashed with a thread, as the saying is, up hill and down dale, and the most pitiful part of it all is that I do not know how to be a success and cannot be a favourite. I am an outsider in such matters and have not the knack of it, especially when I am put in comparison with men who have made an art of the business. Consequently I am unentertaining and not a bit convivial, I cannot even raise a laugh. I am aware, too, that it often actually annoys him to look at me above all when he

THE WORKS OF LUCIAN

ηδίων αὐτὸς αὐτοῦ εἶναι θέλη σκυθρωπὸς γὰρ αὐτῷ δοκῶ καὶ όλως οὐκ ἔχω ὅπως ἀρμόσωμαι πρὸς αὐτόν ἦν μὲν γὰρ ἐπὶ τοῦ σεμνοῦ φυλάττω ἐμαυτόν, ἀηδῆς ἔδοξα καὶ μονονουχὴ φευκτέος ἦν δὲ μειδιάσω καὶ ρυθμίσω τὸ πρόσωπον εἰς τὸ ἥδιστον, κατεφρόνησεν εὐθὺς καὶ διέπτυσεν, καὶ τὸ πρᾶγμα ὄμοιον δοκεῖ ὥσπερ ἀν εἴ τις κωμῳδίαν ὑποκρίναιτο τραγικὸν προσωπεῖον περικείμενος τὸ δ' ὅλον, τίνα ἄλλον ὁ μάταιος ἐμαυτῷ βιώσομαι βίον τὸν παρόντα τοῦτον ἄλλω βεβιωκώς,”

31 Ἐπι σου ταῦτα διαλογιζομένου ὁ κώδων ἥχησεν, καὶ χρὴ τῶν ομοίων ἔχεσθαι καὶ περινοστεῖν καὶ ἐστάναι, ὑπαλείψαντα γε πρότερον τοὺς βούβωνας καὶ τὰς ἴγνυας, εἰ θέλεις διαρκέσαι πρὸς τὸν ἄθλον εἶτα δεῖπνον ὄμοιον καὶ εἰς τὴν αὐτὴν ὥραν περιηγμένον καὶ δοι τὰ τῆς διαιτης πρὸς τὸν παλαι βίον ἀντίστροφα, καὶ ἡ ἀγρυπνία δὲ καὶ ὁ ἰδρὼς καὶ ὁ κάματος ἡρέμα ἡδη ὑπορυττουσιν, ἡ φθόην ἡ περιπνευμονίαν ἡ κωλου ἄλγημα ἡ τὴν καλὴν ποδάγραν ἀναπλάττοντες ἀντέχεις δὲ ὄμως, καὶ πολλάκις κατακεῖσθαι δέον, οὐδὲ τοῦτο συγκεχωρηται σκῆψις γὰρ ἡ νόσος καὶ φυγὴ τῶν καθηκόντων εδοξεν ὥστ' ἐξ ἀπάντων ὡχρος ἀεὶ καὶ ὄσον οὐδέπω τεθνηξομένω ἔοικας

32 Καὶ τὰ μὲν ἐν τῇ πόλει ταῦτα ἦν δέ που καὶ ἀποδημῆσαι δέη, τὰ μὲν ἄλλα ἐώ ύοντος δὲ πολλάκις ύστατος ἐλθὼν—τοιοῦτο γάρ σοι ἀποκεκλήρωται καὶ τὸ ζεῦγος—περιμένεις ἔστ’ ἀν οὐκέτ’ οὔσης καταγωγῆς τῷ μαγείρῳ σε ἡ τῷ τῆς δεσποίνης κομμωτῇ συμπαραβύσσωσιν, οὐδὲ τῷ φρυγάνων δαψιλῶς ὑποβαλόντες

ON SALARIED POSTS IN GREAT HOUSES

wishes to be merrier than his wont, for I seem to him gloomy. I cannot suit him at all. If I keep to gravity, I seem disagreeable and almost a person to run away from, and if I smile and make my features as pleasant as I can, he despises me outright and abominates me. The thing makes no better impression than as if one were to play a comedy in a tragic mask! All in all, what other life shall I live for myself, poor fool, after having lived this one for another?

While you are still debating these matters the bell rings, and you must follow the same routine, go the rounds and stand up, but first you must rub your loins and knees with ointment if you wish to last the struggle out! Then comes a similar dinner, prolonged to the same hour. In your case the diet is in contrast to your former way of living, the sleeplessness, too, and the sweating and the weariness gradually undermine you, giving rise to consumption, pneumonia, indigestion, or that noble complaint, the gout. You stick it out, however, and often you ought to be abed but this is not permitted. They think illness a pretext, and a way of shirking your duties. The general consequences are that you are always pale and look as if you were going to die any minute.

So it goes in the city. And if you have to go into the country, I say nothing of anything else, but it often rains, you are the last to get there—even in the matter of horses it was your luck to draw that kind!—and you wait about until for lack of accommodation they crowd you in with the cook or the mistress's handmaiden without giving you even a generous supply of litter for a bed!

THE WORKS OF LUCIAN

33 Οὐκ ὁκνῶ δέ σοι καὶ διηγήσασθαι ó μοι Θεσμόπολις οὗτος δὲ Στωικὸς διηγήσατο συμβάν αυτῷ πάνυ γελοῖον καὶ νὴ Δὲ̄ οὐκ ἀνέλπιστον ὡς ἀν καὶ ἄλλω ταύτων συμβαῖη συνῆν μὲν γὰρ πλουσίᾳ τινὶ καὶ τρυφώσῃ γυναικὶ τῶν ἐπιφανῶν εν τῇ πολει δεῆσαν δὲ καὶ ἀποδημῆσαι ποτε, τὸ μὲν πρῶτον ἐκεῖνο παθεῖν ἔφη γελοιότατον, συγκαθέζεσθαι γὰρ¹ αὐτῷ παραδεδόσθαι φιλοσόφῳ δύντι κίναιδόν τινα τῶν πεπιττωμένων τὰ σκέλη καὶ τὸν πώγωνα περιεξυρημένων διὰ τιμῆς δὲ αὐτὸν ἐκείνη, ὡς τὸ εἰκός, ἦγεν καὶ τούνομα δὲ τοῦ κιναιδού ἀπεμνημόνευεν Χελιδόνιον γὰρ καλεῖσθαι τοῦτο τοίνυν πρῶτον ἥλικον, σκυθρωπῷ καὶ γέροντι ἀνδρὶ καὶ πολιφῷ τὸ γένειον—οἰσθα δὲ ως βαθὺν πωγωνα καὶ σεμνὸν ὁ Θεσμόπολις εἶχεν—παρακαθίζεσθαι φῦκος ἐντετριμένου καὶ ὑπογεγραμμένου τοὺς ὄφθαλμοὺς καὶ διασεσαλευμένου το βλέμμα καὶ τὸν τράχηλον ἐπικεκλασμένου, οὐ χελιδόνα μὰ Δί, ἄλλὰ γῦπά τινα περιτειλμένου τὰ πτερά² καὶ εἴ γε μὴ πολλὰ δεηθῆναι αὐτοῦ, καὶ τὸν κεκρύφαλον ἔχοντα ἐπὶ τῇ κεφαλῇ ἀν συγκαθίζεσθαι τὰ δὲ οὖν ἄλλα παρ' ὅλην τὴν ὄδὸν μυρίας τὰς ἀηδίας ἀνασχέσθαι ὑπάδοντος καὶ τερετίζοντος, ει δὲ μὴ επεῖχεν αὐτός, ίσως ἀν καὶ ὄρχουμένου ἐπὶ τῆς ἀπήνης

34 "Ετερον δὲ οὖν τι καὶ τοιοῦτον αὐτῷ προσταχθῆναι καλέσασα γὰρ αὐτὸν ἡ γυνή, "Θεσμόπολι," φησίν, "ούτως ὄναιο, χάριν οὐ μικρὰν

¹ γὰρ Fritzsche παρ' MSS

² Text Halbertsma, de Jong περιτειλμένου τοῦ πώγωνος τὰ πτερά MSS

ON SALARIED POSTS IN GREAT HOUSES

I make no bones of telling you a story that I was told by our friend Thesmopolis, the Stoic, of something that happened to him which was very comical, and it is not beyond the bounds of possibility that the same thing may happen to someone else. He was in the household of a rich and self-indulgent woman who belonged to a distinguished family in the city. Having to go into the country one time, in the first place he underwent, he said, this highly ridiculous experience, that he, a philosopher, was given a favourite to sit by, one of those fellows who have their legs depilated and their beards shaved off, the mistress held him in high honour, no doubt. He gave the fellow's name, it was Dovey¹¹. Now what a thing that was, to begin with, for a stern old man with a grey beard (you know what a long, venerable beard Thesmopolis used to have) to sit beside a fellow with rouged cheeks, underlined eyelids, an unsteady glance, and a skinny neck—no dove, by Zeus, but a plucked vulture! Indeed, had it not been for repeated entreaties, he would have worn a hair net on his head. In other ways too Thesmopolis suffered numerous annoyances from him all the way, for he hummed and whistled and no doubt would even have danced in the carriage if Thesmopolis had not held him in check.

Then too, something else of a similar nature was required of him. The woman sent for him and said “Thesmopolis, I am asking a great favour of you,

¹¹ Chelidonion Little Swallow

THE WORKS OF LUCIAN

αἰτούση δὸς μηδὲν ἀντειπὼν μηδὲ ὅπως ἐπὶ πλεῖόν σου δεήσομαι περιμείνας” τοῦ δέ, ὅπερ εἴκος ἦν, ὑποσχομένου πάντα πράξειν, “Δέομαί σου τοῦτο,” ἔφη, “χρηστὸν ὄρωσά σε καὶ ἐπιμελῆ καὶ φιλόστοργον, τὴν κύνα ἡν οἰσθα τὴν Μυρίνην ἀναλαβὼν εἰς τὸ δχῆμα φύλαττέ μοι καὶ ἐπιμελοῦ ὅπως μηδενὸς ἐνδεῆς ἔσται βαρύνεται γὰρ ἡ ἀθλία τὴν γαστέρα καὶ σχεδὸν ώς επιτεξ ἔστιν οἱ δὲ κατάρατοι οὗτοι καὶ ἀπειθεῖς οἰκέται οὐχ ὅπως ἔκείνης, ἀλλ’ οὐδὲ ἐμοῦ αὐτῆς πολὺν ποιοῦνται λόγον ἐν ταῖς ὁδοῖς μὴ τοίνυν τι σμικρὸν οἰηθῆς εὑν ποιήσειν με τὸ περισπούδαστόν μοι καὶ ἥδιστον κυνίδιον διαφυλάξας” ὑπέσχετο ὁ Θεσμόπολις πολλὰ ικετευούσης καὶ μονονουχὴ καὶ δακρυούσης τὸ δὲ πρᾶγμα παγγέλοιον ἦν, κυνίδιον ἐκ τοῦ ἴματίου προκύπτον μικρὸν ὑπὸ τὸν πώγωνα καὶ κατουρῆσαν πολλάκις, εἰ καὶ μὴ ταῦτα ο Θεσμόπολις προσετίθει, καὶ βαύζον λεπτὴ τῇ φωνῇ—τοιαῦτα γὰρ τὰ Μελιταῖα—καὶ τὸ γένειον τοῦ φιλοσόφου περιλιχμώμενον, καὶ μάλιστα εἰ τι τοῦ χθιζοῦ αὐτῷ ζωμοῦ ἐγκατεμέμικτο καὶ ὃ γε κίναιδος, ὃ σύνεδρος, οὐκ ἀμουσῶς ποτὲ καὶ εις τοὺς ἄλλους τοὺς παρόντας ἐν τῷ συμποσίῳ ἀποσκωπτῶν, επειδὴ ποτε καὶ ἐπὶ τὸν Θεσμόπολιν καθῆκε τὸ σκῶμμα, “Περὶ δὲ Θεσμοπόλιδος,” ἔφη, “τοῦτο μόνον εἰπεῖν εχω, ὅτι ἀντὶ Στωικοῦ ἡδη Κυνικὸς ἡμῖν γεγένηται τὸ δ’ οὖν κυνίδιον καὶ τετοκέναι ἐν τῷ τρίβωνι τῷ τοῦ Θεσμοπόλιδος ἐπυθόμην

35 Τοιαῦτα ἐντρυφῶσι, μᾶλλον δὲ ἐνυβρίζουσι τοὺς συνοῦσι, κατὰ μικρὸι αὐτοὺς χειροθεις τῇ ὑβρει παρασκευάζοντες οἶδα δ ἐγὼ καὶ ρήτορα

ON SALARIED POSTS IN GREAT HOUSES

please do it for me without making any objections or waiting to be asked repeatedly' He promised, as was natural, that he would do anything, and she went on "I ask this of you because I see that you are kind and thoughtful and sympathetic—take my dog Myrihina (you know her) into your carriage and look after her for me, taking care that she does not want for anything The poor thing is unwell and is almost ready to have puppies, and these abominable, disobedient servants do not pay much attention even to me on journeys, let alone to her So do not think that you will be rendering me a trivial service if you take good care of my precious, sweet doggie' Thesmopolis promised, for she plied him with many entreaties and almost wept The situation was as funny as could be a little dog peeping out of his cloak just below his beard, wetting him often, even if Thesmopolis did not add that detail, barking in a squeaky voice (that is the way with Maltese dogs, you know), and licking the philosopher's beard, especially if any suggestion of yesterday's gravy was in it' The favourite who had sat by him was joking rather Wittily one day at the expense of the company in the dining-room, and when in due course his banter reached Thesmopolis, he remarked "As to Thesmopolis, I can only say that our Stoic has finally gone to the dogs'"¹ I was told, too, that the doggie actually had her puppies in the cloak of Thesmopolis

That is the way they make free with their dependants, yes, make game of them, gradually rendering them submissive to their effrontery I know a sharp

¹ i.e. had become a Cynic

THE WORKS OF LUCIAN

τῶν καρχάρων ἐπὶ τῷ δείπνῳ κελευσθέντα μελετήσαντα μὰ τὸν Δὲ οὐκ ἀπαιδεύτως, ἀλλὰ πάνυ τορῶς καὶ συγκεκροτημένως ἐπηγεῖτο γοῦν μεταξὺ πινόντων οὐ πρὸς ὑδωρ μεμετρημένουν, ἀλλὰ πρὸς οἶνον ἀμφορέας λέγων, καὶ τοῦτο ὑποστῆναι τὸ τόλμημα ἐπὶ διακοσίαις δραχμαῖς ἐλέγετο

Ταῦτα μὲν οὖν ἵσως μέτρια ἦν δὲ ποιητικὸς αὐτὸς ἡ συγγραφικὸς ὁ πλούσιος ἦ, παρὰ τὸ δεῖπνον τὰ αὐτοῦ ῥαψῳδῶν, τότε καὶ μάλιστα διαρραγῆναι χρὴ ἐπαινοῦντα καὶ κολακεύοντα καὶ τρόπους ἐπαίνων καινοτέρους ἐπινοοῦντα εἰσὶ δὲ οἱ καὶ ἐπὶ κάλλει θαυμάζεσθαι ἐθέλουσιν, καὶ δεῖ Ἀδώνιδας αὐτοὺς καὶ Ὑακίνθους ἀκούειν, πήγεως ἐνίστε τὴν ῥῖνα ἔχοντας σὺν δὲ οὖν ἄν μὴ ἐπαινῆς, εἰς τὰς λιθοτομίας τὰς Διονυσίου εὐθὺς ἀφίξῃ ὡς καὶ φθονῶν καὶ ἐπιβουλεύων αὐτῷ χρὴ δὲ καὶ σοφοὺς καὶ ρήτορας εἶναι αὐτούς, καὶ εἴ τι σολοικίσαντες τύχωσιν, αὐτὸ τοῦτο¹ τῆς Ἀττικῆς καὶ τοῦ Ὑμηττοῦ μεστοὺς δοκεῖν τοὺς λόγους καὶ νόμον εἶναι τὸ λοιπὸν θύτω λέγειν

36 Καίτοι φορητὰ ἵσως τὰ τῶν ἀνδρῶν αἱ δὲ οὖν² γυναικεῖς—καὶ γὰρ αὖ καὶ τόδε ὑπὸ τῶν γυναικῶν σπουδάζεται, τὸ εἶναι τινας αὐταῖς πεπαιδευμένους μισθοῦ ὑποτελεῖς³ συνόντας καὶ

¹ αυτὸ τοῦτο εἴλι αυτὸ τὸ MSS Perhaps something more has been lost

² δε οὖν Seager δη οὖν MSS

³ μισθοῦ υποτελεῖς = υπομίσθους Cobet and Fritzsche emend

ON SALARIED POSTS IN GREAT HOUSES

tongued rhetorician who made a speech by request at dinner in a style that was not by any means uncultivated, but very finished and studied. He was applauded, however, because his speech, which was delivered while they were drinking, was timed by flasks of wine instead of measures of water.¹ And he took this venture on, it was said, for two hundred diachmas¹

All this is not so bad, perhaps. But if Dives himself has a turn for writing poetry or prose and recites his own compositions at dinner, then you must certainly split yourself applauding and flattering him and engorgitating new styles of praise. Some of them wish to be admired for their beauty also, and they must hear themselves called an Adonis or a Hyacinthus, although sometimes they have a yard of nose. If you withhold your praise, off you go at once to the quarries of Dionysius because you are jealous and are plotting against your master. They must be philosophers and rhetoricians, too, and if they happen to commit a solecism, precisely on that account their language must seem full of the flavour of Attica and of Hymettus, and it must be the law to speak that way in future.

After all, one could perhaps put up with the conduct of the men. But the women—! That is another thing that the women are keen about—to have men of education living in their households on a salary.

¹ It was not the fashion at ancient banquets for guests to make speeches. In consenting to deliver a selection from his repertory, the rhetorician put himself on a par with a professional entertainer. This was bad enough, but he made things still worse by allowing the company to time his speech with a substitute for a water clock which they improvised out of a flask of wine.

THE WORKS OF LUCIAN

τῷ φορείῳ ἐπομένους ἐν γάρ τι καὶ τοῦτο τῶν ἄλλων καλλωπισμάτων αὐταῖς δοκεῖ, ην λέγηται ὡς πεπαιδευμέναι τέ εἰσιν καὶ φιλόσοφοι καὶ ποιοῦσιν ἀσματα οὐ πολὺ τῆς Σαπφοῦς ἀποδέοντα—διὰ δὴ ταῦτα μισθωτοὺς καὶ αὗται περιάγονται ῥήτορας καὶ γραμματικοὺς καὶ φιλόσοφους, ἀκροῶνται δὲ αὐτῶν—πηνίκα, γελοῖον γάρ καὶ τοῦτο—ἥτοι μεταξὺ κομμούμεναι καὶ τὰς κόμας παραπλεκόμεναι ἢ παρὰ τὸ δεῖπνον ἄλλοτε γάρ οὐκ ἄγουσι σχολήν πολλάκις δὲ καὶ μεταξὺ τοῦ φιλοσόφου τι διεξιόντος ἢ ἄβρα προσελθοῦσα ὥρεξε παρὰ τοῦ μοιχοῦ γραμμάτιον, οἱ δε περὶ σωφροσυνῆς ἔκεινοι λόγοι ἐστᾶσι περιμένοντες, ἐστ ἀν ἔκεινη ἀγτιγράψασα τῷ μοιχῷ ἐπαναδρύμη πρὸς τὴν ἀκροασιν

37 Ἐπειδὰν δέ ποτε διὰ μακροῦ τοῦ χρόνου Κρονίων ἢ Παναθηναίων ἐπισταυτων πέμπηται τί σοι ἐφεστρίδιον ἀθλιον ἢ χιτώνιον ὑπόσαθρον, ἐνταῦθα μάλιστα πολλὴν δεῖ καὶ μεγάλην γενέσθαι τὴν πομπήν καὶ ὁ μὲν πρῶτος εὐθὺς ἔτι σκεπτομένου¹ παρακούσας τοῦ δεσπότου προδραμῶν καὶ προμηνύσας ἀπέρχεται μισθὸν οὐκ ὀλίγον τῆς ἀγγελίας προλαβών ἔωθεν δὲ τρισκαίδεκα ἡκουσιν κομίζοντες, ἔκαστος ως πολλὰ εἶπε καὶ ὡς ὑπέμνησε καὶ ως επιτραπεῖς τὸ κάλλιον ἐπελέξατο διεξιών ἀπαντεῖς δ οὖν ἀπαλλάττονται λαβόντες, ἔτι καὶ βρευθυόμενοι ὅτι μὴ πλείω ἔδωκας

38 Ὁ μὲν γάρ μισθὸς αὐτὸς κατὰ δυ' οβολοὺς ἢ τέτταρας, καὶ βαρὺς αἰτῶν σὺ καὶ ὀχληρὸς δοκεῖς ἵνα δ' οὖν λάβης, κολακευτέος μὲν αὐτὸς

¹ ἔτι σκεπτομένου γ, edd επισκεπτομένου MSS

ON SALARIED POSTS IN GREAT HOUSES

and following their litties They count it as one among then other embellishments if it is said that they are cultured and have an interest in philosophy and write songs not much inferior to Sappho's To that end, forsooth, they too trawl hued rhetoricians and grammarians and philosophers about, and listen to their lectures—when it is ludicrous'—either while their toilet is being made and then hair dressed, or at dinner, at other times they are too busy' And often while the philosopher is delivering a discourse the maid comes up and hands her a note from her lover, so that the lecture on chastity is kept waiting until she has written a reply to the lover and hurries back to hear it

At last, after a long lⁱpse of time, when the feast of Cionus¹ or the Panathenaic festival comes, you are sent a beggarly scarf or a flimsy undergarment Then by all means there must be a long and impressive procession The first man, who has overheard his master still discussing the matter, immediately runs and tells you in advance, and goes away with a generous fee for his announcement, paid in advance In the morning a baker's dozen of them come bringing it, and each one tells you "I talked about it a great deal" "I jogged his memory" "It was left to me, and I chose the finest one" So all of them depart with a tip, and even grumble that you did not give more

As to your pay itself, it is a matter of two obols, or four, at a time, and when you ask for it you are a bore and a nuisance So, in order to get it you

¹ The Greek festival that corresponded to the Roman Saturnalia

THE WORKS OF LUCIAN

καὶ ἵκετευτέος, θεραπευτέος δὲ καὶ ὁ οἰκονόμος,
οὗτος μὲν κατ'¹ ἄλλου θεραπείας τρόπου² οὐκ
ἀμελητέος δὲ οὐδὲ ὁ σύμβουλος καὶ φίλος καὶ
τὸ ληφθὲν ἥδη προωφείλετο ἴματιοκαπήλῳ ἥ
ἱατρῷ ἥ σκυτοτόμῳ τινί ἄδωρα³ οὖν σοι τὰ
δῶρα καὶ ἀνόνητα

39 Πολὺς δὲ ὁ φθόνος, καί που καὶ διαβολή τις
ἥρέμα ὑπεξανίσταται προς ἄνδρα ἥδη τοὺς κατὰ
σοῦ λόγους ἥδεως ἐνδεχόμενον ὄρᾳ γάρ ἥδη σὲ
μὲν ὑπὸ τῶν συνεχῶν πονων ἐκτετρυχωμένον καὶ
πρὸς τὴν θεραπείαν σκάζοντα καὶ ἀπηνδηκότα,
τὴν ποδάγραν δὲ υπανιοῦσαν ὄλως γάρ ὅπερ ἦν
νοστιμωτατον ἐν σοὶ ἀπανθισάμενος καὶ τὸ ἐγ-
καρπότατον τῆς ἡλικίας καὶ τὸ ἀκμαιότατον τοῦ
σωματος ἐπιτρίψας καὶ ράκος σε πολυσχιδὲς
ἐργασάμενος ἥδη περιβλέπει, σὲ μὲν οἱ τῆς
κόπρου ἀπορρίψει φέρων, ἄλλον δὲ οπως τῶν
δυναμένων τοὺς πόνους καρτερεῖν προσλήψεται
καὶ ἡτοι μειρακιον αὐτοῦ ὅτι ἐπείρασάς ποτε⁴ ἥ
τῆς γυναικὸς ἀβραν παρθένον γέρων ἀνὴρ δια-
φθείρεις ἥ ἄλλο τι τοιοῦτον ἐπικληθείς, νύκτωρ
ἐγκεκαλυμμένος ἐπὶ τραχηλον ὡσθεὶς ἔξελήλυθας,
έρημος ἀπάντων καὶ ἀπορος, τὴν βελτίστην
ποδάγραν αὐτῷ γήρᾳ παραλαβών, καὶ ἡ μὲν τέως
ἥδεις ἀπομαθὼν ἐν τοσούτῳ χρόνῳ, θυλάκου δὲ
μείζω τὴν γαστέρα ἐργασάμενος, ἀπλήρωτόν τι
καὶ ἀπαραίτητον κακόν καὶ γὰρ ὁ λαιμὸς
ἀπαιτεῖ τὰ⁵ ἐκ τοῦ ἔθους καὶ ἀπομανθάνων αυτὰ
ἀγανακτεῖ

¹ κατ A M H καὶ MSS

² Τεκτ̄ς edd ἄλλος τροπος MSS

³ ἄδωρα vulg ἄωρα MSS ⁴ ποτες τότε MSS

⁵ τα Lehmann not in MSS

ON SALARIED POSTS IN GREAT HOUSES

must flatter and wheedle the master and pay court to his steward too, but in another way, and you must not neglect his friend and adviser, either As what you get is already owing to a clothier or doctor or shoemaker, his gifts are no gifts and profit you nothing¹

You are greatly envied, however, and perhaps some slanderous story or other gradually gets afoot by stealth and comes to a man who by now is glad to receive charges against you, for he sees that you are used up by your unbroken exertions and pay lame and exhausted court to him, and that the gout is growing upon you To sum it up, after garnering all that was most profitable in you, after consuming the most fruitful years of your life and the greatest vigour of your body, after reducing you to a thing of rags and tatters, he is looking about for a rubbish-heap on which to cast you aside unceremoniously, and for another man to engage who can stand the work Under the charge that you once made overtures to a page of his, or that, in spite of your age, you are trying to seduce an innocent girl, his wife's maid, or something else of that sort, you leave at night, hiding your face, bundled out neck and crop, destitute of everything and at the end of your tether, taking with you, in addition to the burden of your years, that excellent companion, gout What you formerly knew you have forgotten in all these years, and you have made your belly bigger than a sack, an insatiable, inexorable curse Your gullet, too, demands what it is used to, and dislikes to unlearn its lessons

¹ An allusion to Sophocles, *Ajax* 665 εχθρῶν ἔδωρα δῶρα κούκ οὐησιμα

THE WORKS OF LUCIAN

40 Καὶ σε οὐκ ἄν τις ἀλλος δέξαιτο ἔξωρον ἡδη γεγονότα καὶ τοῖς γεγηρακόσιν ἵπποις ἐοικότα, ὃν οὐδὲ τὸ δέρμα ὅμοίως χρήσιμον ἀλλως τε καὶ ἡ ἐκ τοῦ ἀπωσθῆναι διαβολὴ πρὸς τὸ μεῖζον εἰκαζομένη μοιχὸν ἢ φαρμακέα σε ἢ τι τοιούτον ἄλλο δοκεῖν ποιεῖ ο μὲν γὰρ κατήγορος καὶ σιωπῶν ἀξιόπιστος, σὺ δὲ "Ελλην καὶ ῥάδιος τὸν τρόπον καὶ πρὸς πᾶσαν ἀδικίαν εὔκολος τοιούτους γὰρ ἀπαντας ἡμᾶς εἶναι οἴονται, καὶ μάλα εἰκότως δοκῶ γάρ μοι καὶ τῆς τοιαύτης δόξης αὐτῶν, ἦν ἔχουσι περὶ ἡμῶν, κατανευοηκέναι τὴν αἴτιαν πολλοὶ γὰρ εἰς τὰς οἰκίας παρελθόντες ὑπὲρ τοῦ μηδὲν ἄλλο χρήσιμον εἰδέναι μαντείας¹ καὶ φαρμακείας ὑπέσχοντο καὶ χαριτας ἐπὶ τοῖς ἐρωτικοῖς καὶ ἐπαγωγὰς τοῖς εχθροῖς, καὶ ταῦτα πεπαιδεῦσθαι λέγοντες καὶ τρίβωνας ἀμπεχόμενοι καὶ πώγωνας οὐκ εὐκαταφρουητούς καθειμένοι εἰκοτως οὖν τὴν ομοίαν περι πάντων υπόνοιαν ἔχουσιν, οὓς ἀρίστους ὤντο τοιούτους ορῶντες, καὶ μάλιστα ἐπιτηροῦντες αὐτῶν τὴν εν τοῖς δείπνοις καὶ τῇ ἄλλῃ συνουσίᾳ κολακείαν καὶ τὴν πρὸς τὸ κερδος δουλοπρέπειαν

41 Ἀποσεισάμενοι δὲ αὐτοὺς μισοῦσι, καὶ μάλα εἰκότως, καὶ ἐξ ἀπαντος ζητοῦσιν ὅπως ἄρδην ἀπολέσωσιν, ἦν δύνωνται λογίζονται γὰρ ὡς ἔξαγορεύσουσιν αὐτῶν τὰ πολλὰ ἐκεῖνα τῆς φύσεως απόρρητα ὡς ἀπαντα εἰδότες ἀκριβῶς καὶ γυμνοὺς αὐτοὺς ἐπωπτευκότες τοῦτο τοίνυν ἀποπνίγεται αὐτούς ἀπαντες γὰρ ἀκριβῶς ὁμοιοί

¹ μαγεῖας Valckenaer which has been generally adopted, but cf 27 μαγον ἢ μάντιν

ON SALARIED POSTS IN GREAT HOUSES

Nobody else would take you in, now that you have passed your prime and are like an old horse whose hide, even, is not as serviceable as it was. Besides, the scandal of your dismissal, exaggerated by conjecture, makes people think you an adulterer or poisoner or something of the kind. Your accuser is trustworthy even when he holds his tongue, while you are a Greek, and easy-going in your ways and prone to all sorts of wrong-doing. That is what they think of us all, very naturally. For I believe I have detected the reason for that opinion which they have of us. Many who have entered households, to make up for not knowing anything else that was useful, have professed to supply predictions, philtres, love-charms, and incantations against enemies, yet they assert they are educated, wrap themselves in the philosopher's mantle, and wear beards that cannot lightly be sneered at. Naturally, therefore, they entertain the same suspicion about all of us on seeing that men whom they considered excellent are that sort, and above all observing their obsequiousness at dinners and in their other social relations, and their servile attitude toward gain.

Having shaken them off, they hate them, very naturally, and endeavour in every way to destroy them outright if possible, for they expect them to betray the many hidden mysteries of their make up, inasmuch as they are thoroughly acquainted with every thing and have looked upon them unveiled. That sticks in their throat, because they are all exactly like

THE WORKS OF LUCIAN

είσιν τοῖς καλλίστοις τούτοις βιβλίοις, ὃν χρυσοῖ μὲν οἱ ὄμφαλοί, πορφυρᾶ δὲ ἔκτοσθεν ἡ διφθέρα, τὰ δὲ ἐνδον ἡ Θυέστης ἐστὶν τῶν τέκνων ἐστιώμενος ἡ Οἰδίπους τῇ μητρὶ συνὼν ἡ Τηρεὺς δύο ἀδελφὰς ἀμα ὄπινών τοιοῦτοι καὶ αὐτοί εἰσι, λαμπροὶ καὶ περίβλεπτοι, ἐνδον δὲ ὑπὸ τῇ πορφύρᾳ πολλὴν τὴν τραγῳδίαν σκέποντες ἕκαστον γοῦν αυτῶν ἦν ἔξειλησης, δράμα οὐ μικρὸν εὑρήσεις Εὔριπίδου τινὸς ἡ Σοφοκλέους, τὰ δὲ ἔξω πορφύρα εὐανθῆς καὶ χρυσοῦς ὁ ὄμφαλός ταῦτα οὖν συνεπιστάμενοι αὐτοῖς, μισοῦσι καὶ ἐπιβουλεύουσιν εἴ τις ἀποστὰς ἀκριβῶς κατανευοηκὼς αὐτοὺς ἐκτραγῳδήσει καὶ πρὸς πολλοὺς ἔρει

42 Βούλομαι δ' ομως ἔγωγε ὥσπερ ὁ Κέβης ἐκεῖνος εἴκονα τινὰ τοῦ τοιούτου βίου σοι γράψαι, ὅπως εἰς ταύτην ἀποβλέπων εἰδῆς εἴ σοι παριτητέον ἐστὶν εἰς αὐτήν ηδέως μὲν οὖν Ἀπελλοῦ τινος ἡ Παρρασίου ἡ Ἀετίωνος ἡ καὶ Ευφράνορος ἀν ἐδεηθῆν ἐπὶ τὴν γραφήν ἐπεὶ δὲ ἀπορον νῦν εὑρεῖν τινα ούτως γενναῖον καὶ ακριβῆ την τέχνην, ψιλὴν ὡς οἶον τέ σοι ἐπιδειξα τὴν εἰκόνα

Καὶ δὴ γεγράφθω προπύλαια μὲν ὑψηλὰ καὶ ἐπίχρυσα καὶ μὴ κάτω ἐπὶ τοῦ ἐδάφους, ἀλλ' ἀνω τῆς γῆς ἐπὶ λόφου κείμενα, καὶ ἡ ἀνοδος ἐπὶ πολὺ καὶ ἀνάντης καὶ ὅλισθον ἔχουσα, ὡς πολλάκις ἡδη πρὸς τῷ ἀκρῷ ἔσεσθαι ἐλπίσαντας ἐκτραχηλισθῆναι διαμαρτόντος τοῦ ποδός ἐνδον δὲ ὁ Πλούτος αὐτὸς καθησθω χρυσοῦς ὄλος, ὡς δοκεῖ, πάνυ εὔμορφος καὶ ἐπέραστος ὁ δὲ ἐραστὴς μόλις ἀνελθὼν καὶ πλησιάσας τῇ θύρᾳ τεθηπέτω ἀφορῶν εἰς τὸ χρυσίον παραλαβοῦσα δ αὐτὸν

ON SALARIED POSTS IN GREAT HOUSES

the finest of papyrus rolls, of which the knobs are of gold and the slip-cover of purple, but the content is either Thyestes feasting on his children or Oedipus maimed to his mother, or Tereus debauching two sisters at once. They too are splendid and universally admired, but inside, underneath their purple, they hide a deal of tragedy, in fact if you unroll any one of them, you will find an ample drama by an Euripides or a Sophocles, while on the outside there is a gaudy purple laticlave and a golden bulla. Conscious of all this, they hate and plot against my renegade who, having become thoroughly familiar with them, is likely to expose the plot and tell it broadcast.

I desire, nevertheless, in imitation of Cebes,¹ to paint you a picture of this career that we have discussed, so that you may look at it and determine whether you should enter it. I should gladly have requisitioned an Apelles, or Parrhasius, or Aetion, or Euphianor to paint it, but since it is impossible nowadays to find anyone so excellent and so thoroughly master of his craft, I shall show you the picture as best I can in unembellished prose.

Imagine painted a lofty, golden gateway, not down on the level ground but above the earth on a hill, the slope is long and steep and slippery, so that many a time those who hoped soon to be at the summit have broken their necks by a slip of the foot. Within, let Wealth himself be sitting, all golden, seemingly, very beautiful and fascinating, and let his lover, after ascending with great toil, draw near the door and gaze spellbound at the gold. Let Hope, herself

¹ Reputed author of the *Tabula*, a description of an imaginary allegorical painting representing human life.

THE WORKS OF LUCIAN

ἡ Ἐλπὶς, εὐπρόσωπος καὶ αὕτη καὶ ποικίλα
 ἀμπεχομένη, εἰσαγέτω σφόδρα ἐκπεπληγμένου
 τῇ εἰσόδῳ τούντεῦθεν δὲ ἡ μὲν Ἐλπὶς ἀεὶ προ-
 ηγείσθω, διαδεξάμεναι δὲ αὐτὸν ἄλλαι γυναικεῖς,
 Ἀπάτη καὶ Δουλεία, παραδότωσαν τῷ Πόνῳ, δὲ
 πολλὰ τὸν ἄθλιον καταγυμνάσας τελευτῶν
 ἐγχειρισάτω αὐτὸν τῷ Γήρᾳ ἡδη υπονοσοῦντα
 καὶ τετραμμένου τὴν χρόαν ὑστάτη δὲ ἡ "Τβρις
 ἐπιλαβομένη συρέτω πρὸς τὴν Ἀπόγυνωσιν ἡ δὲ
 Ἐλπὶς τὸ ἀπὸ τούτου ἀφανῆς ἀποπτέσθω, καὶ
 μηκέτι καθ' οὓς εἰσῆλθε τοὺς χρυσοῦς θυρῶντας,
 ἐκ τινος δὲ ἀποστρόφου καὶ λεληθυίας ἔξόδου
 ἔξωθείσθω γυμνὸς προγάστωρ ὡχρὸς γέρων, τῇ
 ετέρᾳ μὲν τὴν αἰδῶ σκέπων, τῇ δεξιᾷ δὲ αὐτὸς
 ἔαυτὸν ἄγγων ἀπαντάτω δὲ εἰσιοντι ἡ Μετάνοια
 δακρύουσα εἰς οὐδενὶ ὄφελος καὶ τὸν ἄθλιον
 ἐπαπολλύοισα

Τοῦτο μὲν ἔστω τὸ τέλος τῆς γραφῆς σὺ δὲ
 οὖν, ὁ ἄριστε Τιμόκλεις, αὐτὸς ηδη ἀκριβῶς
 επισκοπῶν ἔκαστα ἐννόησον, εἴ σοι καλῶς ἔχει
 παρελθόντα¹ εἰς την εἰκόνα κατὰ ταύτας τὰς
 θυρας ἐκείνης τῆς² ἔμπαλιν αἰσχρῶς ούτως
 ἐκπεσεῖν ὅ τι δέ ἀν πράττης, μέμνησο τοῦ
 σοφοῦ λέγοντος ως θεος ἀναίτιος, αἰτία δὲ
 ἐλομένου

¹ παρελθοντα A M H προσελθόντα MSS

² εκείνης τῆς Bouïdelet εκείνην την MSS

ON SALARIED POSIS IN GREAT HOUSES

fair of face and gaily dressed, take him in charge and conduct him within, tremendously impressed by his entrance. Then let Hope keep always in advance of him, and let other women, Deceit and Servitude, receive him successively and pass him on to Toil, who, after breaking the wretch with hard labour, shall at length deliver him, now sickly and faded, to Old Age. Last of all, let Insolence lay hold of him and drag him along to Despair; let Hope then fly away and vanish, and instead of the golden portal by which he entered, let him be ejected by some remote and secret postern naked paunchy, pale, and old screening his nakedness with his left hand and throttling himself with his right, and on the way out, let him be met by Repentance, weeping to no avail and helping to make an end of the poor man.

Let that be the conclusion of the painting. The rest my dear Timocles, is up to you, examine all the details with care and make up your mind whether it suits you to enter the pictured career by these doors and be thrown out so disgracefully by that one opposite. Whatever you do, remember the words of the philosopher "God is not at fault, the fault is his who maketh the choice."¹

¹ *Plato Republic* 10, 617 f.

INDEX



INDEX

- Abdera city in Thrace 6
 Academic school 66 27
 Academy gymnasium near Athens
 in which Plato lectured 21 81
 145 personification of the school
 97 109 112 115-121
 Achican 159 40, 41 4,
 Acheron 297
 Achilles 47 180 291 29, 247
 Acropolis of Athens 29 61 6 *and note*
 67 97 *note* 91 101 *and note*
 Admetus king of Pherae in Thessaly 159
 Adonis 471
 Adriatic 139
 Aeacus door keeper of Hade 107
 359
 Aegean Sea 189
 Aeschines, Attic orator opponent
 of Demosthenes 207 227 287
 311
 Aeschines the Socratic pupil of
 Socrates 279 289
 Aeschylus 193
 Aetion painter (or Marriage of
 Alexander and Roxana) 479
 Aetolian 155
 Agamemnon 157 291 29 295 431
 Agave mother of Pentheus king of
 Thebes and leader of the Bacchae
 who tore him to pieces 197
 Aidonous, 8 (Pluto)
 Ajax son of Telamon 291 29, 29,
 301
 Alexander the Great 199 201, 281
 a pretender (Balas) 199 *and note*
 Alexandrian 459
 Alexicles, father of Glaucias (fictitious) 341
 Alopeco, suburb of Athens 353
 Altar of Mercy on the market place
 in Athens, at which foreign sup
 pliants for Athenian aid took
 refuge 127
 Amaltheia the goat that gave suck
 to Zeus her horn by his grace
 became the horn of Plenty 430
 Amphirochus of Argos son of
 Amphiarous 377 *and note*
 Amphitrite 71
 Anaeum temple of Castor and
 Pollux at Athens 63 *and note*
 Anarchus or Abdera philosopher
 of the Atomic school at court of
 Alexander 281
 Anchises 393
 Andrusus of Adramyttium 199 *note*
 Anonymi (comic poet) 41 (tragic
 poet) 4 (Orphic poet) 169
 Antigonus a physician (fictitious)
 329 *sq*
 Antisthenes founder of the Cynic
 school 37 207 289
 Anytus, wealthy tanner and politi
 cal prosecutor of Socrates 17,
 93
 Apelles famous painter 479
 Aphrodite, 163 165 177 *note* 461,
 in *Judgement of the Goddesses*
 385 *sq*
 Apis sacred bull of Memphis 171
 Apollo, 85 87 157 159 16, 167
 187 191 377
 Apollonius philosopher 305 *note*
 Arab 183 (Median) 347 350
 Arcadia 103 325
 Archelaus son of Perdiccas king of
 Macedonia 281
 Archilochus 207
 Areopagus, 25 63 93 99 10, 107
 113
 Arethas Bishop 9-10th cent AD
 author of scholia to Lucian,
 173 *note*
 Ares 387
 Argive 159 Argives 165
 Argos 403
 Argus 89 390

INDEX

- Arignotus fictitious Pythagorean 363 *sq*
 Aristippus of Cyrene founder of the Cyrenaic school, 3 111 *and note* 131–133 279
 Aristogeiton of Athens, with Harmodius conspired against the Pisistratidae and slew Hipparchus 299
 Aristophanes, 41 145 *and note* 147 207
 Aristotle, 3 *sq*, 281 289 311 *note* 341 *note* 453
 Aristovenus 281 *and note*
 Artemis 155 169
 Asclepius 63 87 95 335
 Asra 183 401
 Assyrian, 137 (= Syrian) 161 169
 Astarte 177 *note*
 Asteropaeus 185
 Astyanax 161
 Athena 33 35 51 79 157 161 163 167, 387 *sq*
 Athenians 93 101 107 117 135 160 287 289 325
 Athens 101, 113 179 287 299
 Atlas daughter of Calypso 299
 Attic 32 43 207
 Attica 99 325 471
 Atticus 175 *and note* 205
 Attili Asiatic demigod legendary worshipper of Rhea (Cybele) who emasculated him etc in orgiastic frenzy 163
 Atti in Poeotia 57
- Babylon 31 43
 Babylonian magician 307 309
 Bacchae play of Euripides 197
 Balas 199 *note*
 Baptae play of Eupolis 207 *and note*
 Bassus 203
 Batrachion a cook 201
 Battalus flute player 203
 Bellerophon 197 *and note*
 Bithynian 451
 Boeotia 289
 BOOK COLLECTOR THE IGNORANT 173–211
 Boreas 32
 Branchidae temple of Apollo near Miletus 87
- Busiris king of Lower Egypt who sacrificed strangers and was slain by Heracles 97
- Caeneus a Lapith 293
 Callimus a scribe 175 *and note* 205
 Calydonians, 155 Calydonian boar 193
- Calus *See* Talus
 Calypso, 259
 Cassander of Macedon, 201
 Caucasus 163
 Cebes 479 *and note*
 Centaur 147 breed of horses 183
 Cerameicus (Potters Quarter in Athens) 21
 Cerberus 341 357
 Chaldaean 337
 Charon, 359
 Cheilodonion, fictitious name 466 467 *note*
 Chimaera 325
 Chryses, 157
 Chryippus 3 *sq* 130 *note* 453
 Chrys wife of Demeas (fictitious borrowed from Menander *Samia*) 241 343
- Cleodemus fictitious Peripatetic 329 *sq*
 Colophon city a minor near which was a famous temple of Apollo at Clarus 85
 Corinth 181 183 *note* 197 365 403
 Corneliove locality in Corinth 36
 Coroebus 329 *and note*
 Cotys (Cotytto) 207 *note* 209
 Crates (yne disciple of Diogenes) 37 289
 Cretans 165 325
 Crete, 169 167
 Critius (Kritios not Kritias) early sculptor who worked with Nestor they restored the statues of Harmodius and Aristogeiton in 477 B.C., 347
 Critolaus 235 *note* 247 *note*
 Croesus 87 447
 Cronus 159 167 473
 Ctesias of Cnidus physician to Artaxerxes author of works on Persia India etc 323
 Cumae 49

INDEX

- Cyclops (*Polyphemus*) 169 Cyclopes 159 325
 cynic school 65 67 73 469 and note
 Cyprus 31
 Vienna 279
 virus the Elder 161
- Daedalus carved statues that could move 331
 Daphne 159
DEAD COME TO LIFE 1-81
 Democritus fictitious Stoic 329 sq
 Demon father of Eucrate fictitious 347
 Delium in Boeotia battle of 289
 Delians 165
 Delos 87
 Delphi 85 185 187 189
 Demades Athenian demagogue of the Macedonian party 287
 Demianete wife of Eucrates fictitious 361
 Demens (fictitious) 341
 Demeter See Goddesses Swain
 Demetrius of Alcepe sculptor 347 349 and note 351
 Demetrius the Cynic of Corinth 1st century A.D. 197
 Democritus of Abdera 171 169 371
 Demosthenes 135 137 and note 143 179 227 287 288 note 289 and note 311 423 425
 Demylus blacksmith fictitious 209
 Dialogue personified 43 113 137 139 141 145-151
 Diogenes of Sinope the Cynic 9 37 39 45 73 111 and note 137 289 of Seleucia the Stoic 2nd cent B.C. 235 note
 Diomed 291
 Dion of Syracuse 240
 Dionysia 41 439
 Dionysius the Convert 109 and note 123 129 133 of Syracuse the Elder, 193 and note 195 and note 279 281 471
 Dionysus 41 101 161 191
 Dioscuri See Twin Brethren
 Castor Pollux
 Doris, wife of Dionysius the Elder 193
 DOUBLE INDICTMENT 83-101
- DREAM OF ILICIAN'S CAREER 213-233
 Dreams god of, 87
 Dromo typical slave name 455
- Echo 107
 Education personified 223 sq
 Egypt 50 169 171 371 379
 Egyptian 367 373
 Flaphebolion Attic month (March-April) 105 and note
 Eleven the Athenian police magistrates 93
 Empedocles 5 and note 311 note
 Endymion 163
 Epictetus 133 note 193
 Epicurean school 65, 290 note 299 sq 277 357
 Epicurus 3 9, 89 123 125-141 299 261 265 273 311 note
 Epimenides 361 and note
 Epirus 199
 Erichthonius 320
 Erinyes See Furies
 Eros 406 408
 Ethiopian 95 157 204
 Lubatides fictitious Corinthian 365 369
 Eucrates, character in *Lover of Lies* 319 sq
 Eucratides son of Euerates 361
 Eumelus of Elis 189
 Fumennides 93
 Euphranor Corinthian painter and sculptor 4th cent B.C. 479
 Euphrates, 113
 Eupolis 41 147 207
 Euripides 7 9 59 129 197 209 249 281 479
 Eurytus competed in archery with Heracles (Lucian says Apollo) who taught him to shoot 13
 Evangelus of Tarentum 185 187 189
 Exadius a Lapith 293
- Fates (Moerae) 359
FISHERMAN (DEAD COME TO LIFE) 1-81
 Frankness pseudonym of Lucian 1-81, especially 31
 Furies (Erinyes) 327 359

INDEX

- Ganymede 38, 39,
Gargaron peak of Idi 38, 391
Gaul 139
Geryon 193
Giants, 171, 323
Glaucus young man, fictitious 341
343
Goddesses Dread (Eumenides) 93
Twain (Demeter and Kore) 49
Gorgas 35
Gorgon 325 355
Graces 407 409 461
Great King 429
Greece 139 327 403 405 407
Greek 151 345, 373 409 the
Greeces 121 143 257 275, 277
299 441 477
Gyges king of Lydia who according to one story, achieved the throne by finding a ring which when he turned it made him invisible 127, 313
- Hades (Pluto) 323, 337 (lower world) 359
Harmodius (*see* Aristogiton (ritus) 299
Hebrus river in Thrace 181
Hecate 341, 343 353 357 377
Hector 183 293 295
Hecuba 157
Helen 47 403 *sq.*, 431 433 *note*
Helicon mountain in Boeotia 177
Helius 83
Hemitheon of Sybaris 203
Hephaestu 159 161 16 16,
Hera 21 161 221
Heracles 47 51 57 123 181 20
201
Hericlitho of Ephesus 171
Hermes 83 *sq.* 97 167 169 383 *sq.*
Herodotus 323
Hesiod 127 *and note* 16' 177 265
and note
Hestia 329
Himeros (Desire) 407 409
Hippias of Elis 35
Hippocrates of Cos 87 35.
Hippocrene fount of the Muses on Helicon sprung from the hoof print of Pegasus 179
Hipponyx 207
Homer 3 7 11 61 63 82 89 157
163 165 169 183 185 219 257
259 271 273, 291 293 295 297
299, 301 321 323 333 343 *etc.* *and*
notes 413 427 429, 431 439 443
451, 455, 459
Hours 163
Hyacinthus favourite of Apollo accidentally killed by him with a discus 159 471
Hymenaeus (Wedlock) 409
Hymettus, mountain E of Athens 97 471
Hyperborean 339, 341 343
Hyperides Attic orator 287 311
Ida Mount, 385 387 391 ,9 40
Idomeneus 291, 293 299
Ilians, 59
India, 167
Indian 305, 355
Ion the Platonist, fictitious 329 *sq.*
Ionia, 137 139
Iphigenia, alluded to 157
Iris, 163
Isis 193 373
Ismenias, 181 *and note*
Isocrates, 287 *and note*
Italy 179
Iyon 21 163, 359
- JUDGEMENT OF THE GODDESS
8 -409
- Koppa brand Corinthian horses 183
Koptos in Egypt 571
- Lake in Hades (Acheron) 557
Lamia 325
Laomedon 159
Larissa city in Thessaly 201
Latin 453
Leda 405
Lemnians 161
Lemnos 257
Leontichus fictitious 329 379
Lesbos 189 191
Libya 333
Libyan 351 431
- LOVER OF LIES OR THE DOUBTFUL
319-381

INDEX

- LUCIAN'S CAREER (THE DREAM) 218-233
 Lycaon 18
 Lyceum grove or Apollo near Athens where were the Walks of the Peripatetic 81 145
 Lycurgus Athenian demagogue 287
 Lydia 403
 Lydia 87 164
 Macedon 287
 Fallos town in Libya 377 73
 Maltese dog 363 469
 Landrobulus 449 and note
 Marathon 101 sq.
 Largites 329 and note
 Laryas discovered to flute which Athena had made and thrown away 181
 Median horse (Arab) 18
 Teleager whose mother caused his death by burning the brand which he was destined not to outlive 100
 Leitus one of the prosecutors of Socrates 179
 Lemnon statue of 371
 Memphis 371 73
 Lemphites 193
 Menelaus 405
 Menippus 43 147
 Lenones 299
 Midas king of Phrygia 447 a vine dresser 337
 Ultiades a dialogue by Aeschines now lost, 279
 Minos 349 353
 Mason son of Fucrates fictitious 353
 Omus son of Night personification of carpenter criticism 385
 Oon (Selene) 341 343
 Ormo a Greek bogey 325
 uses, 18, 159 177 187 407
 ygomontians (Phrygians) 165
 Yron, sculptor of the Diadobolus 221 347
 Yrrhina name of dog 469
 Ausicaa 273
 Eanthes son of Pittacus or Mytilene 191 19
 Eleus 281 note
 Nemean herdsman (Argus) 89
 Nemean lion 333
 Nero the false 199 and note
 Ne-rotes sculptor (see Critius) 47
 Nestor 291 293
 Nicias Athenian general disastrously defeated in Sicily 231
 Niobe 229
 Niobis 171
 Odysseus 207 209 261 299 321 427 429 note
 Oedipus 179
 Oeneus king of Aetolia rather of Meleager 153
 Oenone 387 and note
 Olmeios stream rising on Helicon 179
 Olympic games 167 crown 43
 Olympus mythical poet and flute player 181
 Oratory personified 113 130-14
 Oreithyia daughter of Erechtheus of Athens 325
 Orpheus 5 187 189 191 19
 Painted Porch (*Stoa Poecile* in Athens) 21 25 60 81 97 its paintings 121 and note
 Palestine 345
 Pan 101 sq. 169 325
 Panathenaic festival 473
 Pancrates a magician fictitious 373 375
 Paphians (of Paphos a city in Cyprus) 165
PARASITE, PARASITIC IN ART — 317
 Paris 295 385 sq
 Parnes mountain in N Attica 97 289
 Parrhasius celebrated painter rival of Zeuxis, 479
 Parthenon 101 and note
 Patara city in Lycia with famous oracle of Apollo, 377
 Patroclus 295 297
 Pegasus 229, 325
 Peiraeus 71
 Pelasgicon 63 and note 71 101
 Peleus 297
 Pelichus statue of 349 sq. 349 note
 Pelops 403

INDEX

- Pentheus *o and note* 197
 Perdiccas 201
 Peregrinus 193 *and note*, 311 *note*
 Pergamon, city in Mysia near which
 was a celebrated temple of
 Asclepius 377
 Peripatetic school, 273 341
 Persian 161 275 463
 Phaedra 209
 Phaethon 287
 curselephantine statue of Zeus
 at Olympia 167 221, 223 243
 Philip of Macedon 201 227, 287
 Philoctetes, owner of the bow of
 Heracles, abandoned in Lemnos
 by the Greeks on their way to
 Troy because his wound (a
 scratch from one of the arrows
 dipped in the blood of Nessus)
 was noisome had to be fetched
 (a Stoic labour) before the city
 could be taken 181 257
 Philosophy personified 139 *sq*
 Philoxenus dramatic and lyric
 poet 4th cent B C 193
 Phrygia 169 385 387 391, 40,
 Phrygian 129 169 385 (Gany
 mode) 393
 Pine bender Pityocamptes *o*
 by Theseus who would rend
 down two pines between them
 between their top and let them
 spring up again *o*
 Pisa (Olympia) 167
 Pittacus tyrant of Mytilene 7th-
 6th cent B C 191
 Pluto 3 *sq* 147 149 16, 207 291
 o 281 289 345 357 361 43
 44, 481
 Ilatonists 65 75
 Plenty (Amaltheia) 435
 Pliny the Younger 319 *note*
 Pluto 9 (Aidoneus) 359
 Plinx place where the Athenian
 people assembled on the slope of
 the Areopagus 99
 Polemo 109 *and note* 115 *sq*
 Polus pupil of Gorgias 35
 Polykleitus 167 221 223 347
 Polygnotus 120 *note*
 Polyrena, 47
 Poseidon 51, 71, 77 159 167
 Pothos (Longing) 409
 Potters Quarter (Cerameicus) 21
 Praxiteles 167 221
 Priam 385 431
 Prodicus, 35
 Prometheus 159 163 323 cheated
 Zeus by serving him bones
 wrapped in fat 459
 Proteus the sea god 161, nick
 name of the Cynic Peregrinus 193
 Pyrrho in *the art of living* 69
 Pyrrho in *the art of living*
 the art of living
 Pyrrhias slave name 357 451
 Pyrrho the Sceptic 111 *and note*
 133 *sq*
 Pyrrhus of Epirus 199 201
 Pythagoras 9 17 39 43 49 55 65
 Pythagorean school 65 363
 Pythian games 183
 Rhei 159 163 165 167
 Romans 417 453 city of Rome
 441 Roman Empire 447
 SACRIFICES *o* -171
 SALARITATE IN GREAT HOURS
 11 -41
 SARDE *o*
 Sardis capital of Lydia seat of
 Cleopatra 435
 Sarpedon 295
 Scheria city of Alcinous king of the
 Phaeacians 261
 Sciron robber who controlled the
 pass from the Isthmus of Corinth
 into Attica slain by Theseus 97
 Sculpture personified 221 *sq*
 Scythia Scythian 163 169 289
 305
 Selene (Moon) 85 163 341 343
 Sextus of Chaeronea 305 *note*
 Empiricus 247 *note*
 Sicily 279 281
 Simon a parasite 237 *sq*
 Sinope in Paphlagonia on the
 Black Sea 133
 Sisyphus 359
 Sleep 87

INDEX

- Socrates 3 sq 17 41 93 227 267
 279 289 *and note* 311 *note* 357
 the Socratic (Aeschines) 279
- Soli in Cilicia where the corrupt
 Greek gave rise to the term
 soleci m 31
- Sophocles 479
- Sophroniscus father of Socrates 93
- Sown Men (Sparti) sprung from the
 serpent's teeth sown by Cadmus
 329
- Sparta Spartan 291 403 405 407
 Stageira city of Macedonia 31
- Stoa *see* Painted Porch Stone
 philosophy personified 109 121-
 131
- Stoic school 65 77 sq 250 257
 273 277, 467 469
- Sulla L Cornelius 179
- Sunium 97 99
- Sybaris, 203
- Syracuse 279
- Syrians (Lucian) 31 113 135 sq
 197 (book collector) 173 *note*
 197 (magician) 345 *and note*
- Syrian accent 431 *see* Assyrian
- Ialos the Cretan son of Minos (so
 Lucian seems to mean but the
 usual story makes him a gift of
 the gods) a man of bronze who
 guarded the shores of Crete
 making the rounds three times a
 day 349 sq
- Ialus nephew of Daedalus his
 tomb 63 *and note*
- Iantulus 127 165 350
- Iarentum 185
- Iartarus lowest limbo of Hades
 357
- Taureas gymnasium of in Athens
 289
- Tegeans (of Tegea in Arcadia) 193
- Telamon king of Salamis 295
- Telephus, son of Heracles and
 Auge exposed in infancy found
 his mother in Mysia and became
 king of Mysia 161
- Teles 153 *note*
- Tereus of Thrace married Procne
 daughter of Pandion and
 assaulted her sister Philomela
 479
- Teucer 295 301
- Thamyris who challenged the
 Muses and lost his sight 13
- Thebans 197 325
- Iheognis 421 *and note* 423
- Thersites, 185 429 *and note*
- Theseus, 120
- Thesmophoria Stoic fictitious 467
 469
- Thespis of Thebes 187
- Thessaly 159
- Thrake 167 189 289
- Thucydides 179 299
- Thyestes son of Pelops and brother
 of Atreus, who killed the two
 sons of Thyestes and served their
 flesh up to him 159 479
- Tibius slave name 360 455
- Timarchus of Athens 4th cent
 BC object of a vicious invective
 by Aeschines because of his im-
 mortalitv 207
- Timocles to whom Lucian ad-
 dresses a piece 411 *note* 415
 435 481
- Timotheus of Thebes flute player
 (not the lyric poet Timotheus)
 181 *and not*
- Titus 309
- Triptolemus of Eleusis received
 the gift of corn from Demeter
 and sowed it over the earth from
 her chariot drawn by winged
 serpents 229 325
- Trojan 159 180 431 Trojans 30
 439
- Troy 157 257, 291 409
- Twin Brethren Castor and Pollux
 the Dioscuri 63 410
- Tychiades 230 *note* 237 sq 321 sq
- Tyrant slayers Harmodius and
 Aristogeiton (*see* Aristogeiton and
 Critias) 347
- Uranus 159 323
- Victory (Nice) 59
- Winds 87
- Xanthus city in Lydia 80
- Xenophon 231
- Zeno 289
- Zeus 5 37 51 85 sq 147 157 159
 161 163 165 167 169 221 243
 291 293 299 323 325 385 sq,
 393 397 401 405 433 437
- Zopyrtion slave name 451

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